# THE BOOK OF Common Prayer:

AND

# ADMINISTRATION

OF

# The Sacraments:

AND

Other RITES and CEREMONIES of the CHURCH of *ENGLAND*,

With the *Pſalter* or *Pſalmes* of DAVID.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL. 1637.

# An Almanacke for 38. yeeres.

| The yeere of our Lord. | The golden number. | Dominicall letter. | Septuagesima. | The first day of Lent. | Easter day. | Rogation weeke. | Ascension day. | Whitsunday. | Advent Sunday. |
|---|---|---|---|---|---|---|---|---|---|
| 1633. | xix | F | 17. Feb. | 6. March. | Aprill. 21. | 26. Mai. | 30. May. | 9. June. | 1. Dec |
| 1634. | i | E | 2. Feb. | 19. Feb. | 6. | 11. | 15. | 25. Mai. | 30. N |
| 1635. | ii | D | 25. Jan. | 11. Feb. | March. 29 | 3. | 7. | 17. Mai. | 29. |
| 1636 | iii | C B | 14. Feb. | 2. March. | Aprill. 17. | 22. | 26. | 5. June. | 27. |
| 1637. | iiii | A | 5. | 22. Feb. | 9. | 14. | 18. | 28. Mai. | 3. Dec |
| 1638. | v | G | 21. Jan. | 7. | March. 25 | 29. Apr. | 3. | 13. | 2. |
| 1639. | vi | F | 10. Feb. | 27. | Aprill. 14 | 19. Mai. | 23. | 2. June. | |
| 1640. | vii | E D | 2. | 19. | 5. | 10. | 14. | 24. Mai. | 29. |
| 1641. | viii | C | 21. Jan. | 10. March. | 25. | 30. | 3. June. | 13. June. | 28. |
| 1642. | ix | B | 6. Feb. | 23. Feb. | 20. | 15. | 19. Mai. | 29. Mai. | 27. |
| 1643. | x | A | 29. Jan. | 15. | 2. | 7. | 11. | 21. | 3. Dec |
| 1644 | xi | G F | 18. Feb. | 6. March. | 21. | 26. | 30. | 9. June. | 1. |
| 1645. | xii | E | 2. | 19. Feb. | 6. | 11. | 15. | 25. Mai. | 30. N |
| 1646 | xiii | D | 25. Jan. | 11. | March. 29 | 3. | 7. | 17. | 29. |
| 1647 | xiiii | C | 14. Feb. | 3. March. | Aprill. 18. | 23. | 27. | 6. June. | 28. |
| 1648. | xv | B A | 30. Jan. | 16. Feb. | 2. | 7. | 11. | 21. Mai. | 3. Dec |
| 1649 | xvi | G | 21. | 7. | March. 25 | 29. Apr. | 3. | 13. | 2. |
| 1650. | xvii | F | 10. Feb. | 27. | Aprill. 14. | 19. Mai. | 23. | 2. June. | 1. |
| 1651. | xviii | E | 26. Jan. | 12. | March. 30 | 4. | 8. | 18. Mai. | 30. N |
| 1652. | xix | D C | 15. Feb. | 3. March. | Aprill. 18. | 23. | 27. | 6. June. | 28. |
| 1653. | i | B | 6. | 23. Feb. | 10. | 15. | 19. | 29. Mai. | 27. |
| 1654. | ii | A | 22. Jan. | 8. | March. 25 | 30. Apr. | 4. | 14. | 3. De |
| 1655. | iii | G | 12. Feb. | 28. | Aprill. 15. | 20. Mai. | 24. | 3. June. | 2. |
| 1656. | iiii | F E | 3. | 20. | 6. | 11. | 15. | 25. Mai. | 30. N |
| 1657. | v | D | 25. Janua. | 11. | March. 29 | 3. | 7. | 17. | 29 |
| 1658. | vi | C | 7. Feb. | 24. | Aprill. 11. | 16. | 20. | 30. | 28 |
| 1659. | vii | B | 31. Jan. | 16. | 3. | 8. | 12. | 22. | 27 |
| 1660. | viii | A G | 19. Feb. | 7. March. | 22. | 27. | 31. | 10. June. | 2. D |
| 1661. | ix | F | 10. | 27. Feb. | 14. | 19. | 23. | 2. | 1. |
| 1662. | x | E | 26. Jan. | 12. | March. 30 | 4. | 8. | 18. Mai. | 30. N |
| 1663. | xi | D | 15. Feb. | 4. March. | Aprill. 19. | 24. | 28. | 7. June. | 29 |
| 1664. | xii | C B | 7. | 14. Feb. | 10. | 15. | 19. | 29. Mai. | 27 |
| 1665. | xiii | A | 22. Jan. | 8. | March. 26 | 30. Apr. | 4. | 14. | 3. D |
| 1656. | xiiii | G | 11. Feb. | 28. | Aprill. 15. | 30. Mai. | 24. | 3. June. | 2. |
| 1667. | xv | F | 3. | 20. | 7. | 12. | 16. | 26. Mai. | 1. |
| 1668. | xvi | E D | 19. Jan. | 5. | March. 23 | 26. Apr. | 30. Apr. | 10. | 29. |
| 1669. | xvii | C | 7. Feb. | 24. | Aprill. 11. | 16. May. | 20. May. | 30. | 28 |
| 1670. | xviii | B | 30. Jan. | 16. | 3. | 8. | 12. | 22. | 2 |

## The Golden number.

THe Golden number is so called, because it was written in the Kalender with letters of Gold, right at that day wh the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day Sunne: and therefore it is also called the Circle of the Moone, in the which the Solstices and Equinoctials doe re all to one point in the Zodiaque.

To finde it every yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. al past) then divide the whole by 19. and that which resteth, is the Golden number for that yeere: if there bee no surplusa is then 19.

Note that the Golden number and Dominicall letter doe change every yeere the first day of January. Note also tha yeere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day upon whic world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.

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## ¶ January hath xxxj. dayes.

| | | | Pſalmes. | Morning prayer. 1. Leſſon | 2. Leſſo. | Evening prayer 1. Leſſon | 2. Leſſo. |
|---|---|---|---|---|---|---|---|
| 1 | g | Kalend. | Circumciſion | Gen. 17 | Rom. ii. | Deut. x. | Col. ii. |
| 2 | A | iiii No. | | Gen. i. | Matth. i | Gen. ii. | Rom. i. |
| 3 | b | iii No. | | iii | ii | iiii | ii |
| 4 | c | Pri. No. | | v | iii | vi | iii |
| 5 | d | Nonas | | vii | iiii | viii | iiii |
| 6 | e | viii Id. | Epiphany. | Eſai. lx. | Luke iii | Iſa. xlix. | John ii. |
| 7 | f | vii Id. | | Gen. ix. | Mat. v. | Gen. xii | Rom. v. |
| 8 | g | vi Id. | Lucian. | xiii | vi | xiiii | vi |
| 9 | A | v Id. | | xv | vii | xvi | vii |
| 10 | b | iiii Id. | | xvii | viii | xviii | viii |
| 11 | c | iii Id. | | xix | ix | xx | ix |
| 12 | d | Pri. Id. | Sol in Aqua | xxi | x | xxii | x |
| 13 | e | Idus. | Hilarie. | xxiii | xi | xxiiii | xi |
| 14 | f | xix kl. | Februarii. | xxv | xii | xxvi | xii |
| 15 | g | xviii kl. | | xxvii | xiii | xxviii | xiii |
| 16 | A | xvii kl. | | xxix | xiii | xxx | xiiii |
| 17 | b | xvi kl. | | xxxi | xv | xxxii | xv |
| 18 | c | xv kl. | Prisca. | xxxiii | xvi | xxxiiii | xvi |
| 19 | d | xiiii kl. | | xxxv | xvii | xxxvii | i. Cor. i. |
| 20 | e | xiii kl. | Fabian. | xxxviii | xviii | xxxix | ii |
| 21 | f | xii kl. | Agnes. | xl | xix | xli | iii |
| 22 | g | xi kl. | Vincent. | xlii | xx | xliii | iiii |
| 23 | A | x kl. | | xliiii | xxi | xlv | v |
| 24 | b | ix kl. | | xlvi | xxii | xlvii | vi |
| 25 | c | viii kl. | Cō. of Paul | Wiſd. v. | Act. xxii. | Wiſ. vi. | Act. 26 |
| 26 | d | vii kl. | | Gen. 48 | Mat. 23 | Gen. 49 | i. Cor. 7 |
| 27 | e | vi kl. | | l | xxiiii | Exod. i. | viii |
| 28 | f | v kl. | | Exod. ii. | xxv | iii | ix |
| 29 | g | iiii kl. | | iiii | xxvi | v | x |
| 30 | A | iii kl. | | vii | xxvii | viii | xi |
| 31 | b | Pri. kl. | | ix | xxviii | x | xii |

## ¶ February hath xxviij. dayes.

| | | | Pſalmes. | Morning prayer 1. Leſſ. | 2. Leſ. | Evening prayer 1. Leſſon | 2. Leſon. |
|---|---|---|---|---|---|---|---|
| 1 | d | Kalend | Faſt. | Exo. xi. | Mark. i. | Exo. xii | i. Cor. 13 |
| 2 | e | iiii No. | Purif. of Ma | Wiſd. ix | xi | Wiſ. xii. | xiii |
| 3 | f | iii No. | Blaſii. | Exo. xiii | iii | Exo. 14. | xv |
| 4 | g | Pri. No. | | xv | iiii | xvi | xvi |
| 5 | A | Nonas | Agathe. | xvii | v | xviii | 2. Cor. i. |
| 6 | b | viii Id | | xix | vi | xx | ii |
| 7 | c | vii Id | | xxi | vii | xxii | iii |
| 8 | d | vi Id | | xxiii | viii | xxiiii | iiii |
| 9 | e | v Id. | | xxv | ix | xxvi | v |
| 10 | f | iiii Id. | Sol in Piſ. | xxviii | x | Leui. 18 | vi |
| 11 | g | iii Id | | Leui. xix | xi | xx | vii |
| 12 | A | Pri. Id. | | xxvi | xii | Num. xi | viii |
| 13 | b | Idus. | | Wiſ. xii. | xiii | xiii | ix |
| 14 | c | xvi kl. | Valentine. | xviii | xiiii | xvi | x |
| 15 | d | xv kl. | Martii. | xvii | xv | xx | xi |
| 16 | e | xiiii kl. | | xxi | xvi | xxii | xii |
| 17 | f | xiii kl. | | xxiii | Lu. vi. i. | xxiiii | xiii |
| 18 | g | xii kl. | | xxv | vi. i. | xxvii | Gala. i. |
| 19 | A | xi kl. | | xxx | ii | xxxi | ii |
| 20 | b | x kl. | | xxxii | iii | xxxv | iii |
| 21 | c | ix kl. | | xxxvi | iiii | Deut. i. | iiii |
| 22 | d | viii kl. | | Deu. ii. | v | iii | v |
| 23 | e | vii kl. | Faſt. | iiii | vi | v | vi |
| 24 | f | vi kl. | S. Matthias. | Wiſ. xix. | vii | eccles. i. | Ephe. i |
| 25 | g | v kl. | | Deu. vi. | viii | Deu. vii | ii |
| 26 | A | iiii kl. | | viii | ix | ix | iii |
| 27 | b | iii kl. | | x | x | xi | iiii |
| 28 | c | Pri. kl. | | xii | xi | xiii | v |

## ¶ March hath xxxj. dayes.

| | | | Pſalmes. | Morning prayer. 1. Leſſon. | 2. Leſſ. | Evening prayer. 1. Leſſon | 2. Leſſ. |
|---|---|---|---|---|---|---|---|
| 1 | d | Kalend | David. | Deu. 16 | Luk. xii | Deu. 17 | Eph. vi |
| 2 | e | vi No. | Chade. | xviii | xiii | xix | Phil. i. |
| 3 | f | v No. | | xx | xiiii | xxi | ii |
| 4 | g | iiii No. | | xxii | xv | xxiii | iii |
| 5 | A | iii No. | | xxv | xvi | xxvi | iiii |
| 6 | b | Pri. No. | | xxvii | xvii | xxviii | Colo. i. |
| 7 | c | Nonas. | Perpetue. | xxix | xviii | xxx | ii |
| 8 | d | viii Id. | | xxxi | xix | xxxii | iii |
| 9 | e | vii Id. | | xxxiii | xx | xxxiiii | iiii |
| 10 | f | vi Id. | Sol in Ariet. | Iohu. i. | xxi | Iohu. 2 | i. Thes. i |
| 11 | g | v Id. | | iii | xxii | iiii | ii |
| 12 | A | iiii Id. | Gregorie. | v | xxiii | vi | iii |
| 13 | b | iii Id. | | vii | xxiiii | viii | iiii |
| 14 | c | Pri. Id. | | ix | John i. | x | v |
| 15 | d | Idus. | | xxiii | ii | xxiiii | 2. The. i |
| 16 | e | xvii kl. | Aprilis. | Judg. i. | iii | Jud. 2. | ii |
| 17 | f | xvi kl. | | iii | iiii | iiii | iii |
| 18 | g | xv kl. | Edward. | v | v | vi | i. Tim. i |
| 19 | A | xiiii kl. | | vii | vi | viii | ii. iii. |
| 20 | b | xiii kl. | | ix | vii | x | iiii |
| 21 | c | xii kl. | Benedict. | xi | viii | xii | v |
| 22 | d | xi kl. | | xiii | ix | xiiii | vi |
| 23 | e | x kl. | | xv | x | xvi | 2. Ti. i. |
| 24 | f | ix kl. | Faſt. | xvii | xi | xviii | ii |
| 25 | g | viii kl. | Ann. of Mar | eccle. ii. | xii | Eccle. 3 | iii |
| 26 | A | vii kl. | | Jud. xix. | xiii | Jud. 20 | iiii |
| 27 | b | vi kl. | Iust. R. Char | xxi | xiiii | Ruth. i. | Titus i |
| 28 | c | v kl. | | Ruth. 2 | xv | iii | ii. iii. |
| 29 | d | iiii kl. | | iiii | xvi | i. Sam. i | Phile. i |
| 30 | e | iii kl. | | i. Sam. 2 | xvii | iii | Hebr. i. |
| 31 | f | Pri. kl. | | iiii | xviii | v | ii |

## ¶ April hath xxx. dayes.

| | | | Pſalmes. | Morning praier. 1. Leſſon. | 2. Leſſo. | Evening prayer. 1. Leſſon. | 2. Leſon |
|---|---|---|---|---|---|---|---|
| 1 | g | Kalend. | | i. Sā. 6. | Joh. xix. | i. Sā. 7. | Hebr. 3 |
| 2 | A | iiii No. | | viii | xx | ix | iiii. |
| 3 | b | iii No. | Richard. | x | xxi | xi | v |
| 4 | c | Pri. No. | Ambroſe. | xii | Actes i. | xiii | vi |
| 5 | d | Nonas. | | xiiii | ii | xv | vii |
| 6 | e | viii Id. | | xvi | iii | xvii | viii |
| 7 | f | vii Id. | Sol in Taur. | xviii | iiii | xix | ix |
| 8 | g | vi Id. | | xx | v | xxi | x |
| 9 | A | v Id. | | xxii | vi | xxiii | xi |
| 10 | b | iiii Id. | | xxiiii | vii | xxv | xii |
| 11 | c | iii Id. | | xxvi | viii | xxvii | xiii |
| 12 | d | Pri. Id. | | xxviii | ix | xxix | Jam. i. |
| 13 | e | Idus. | | xxx | x | xxxi | ii |
| 14 | f | xviii kl. | Maii. | 2. Sā. i. | xi | 2. Sā. 2 | iii |
| 15 | g | xvii kl. | | iii | xii | iiii | iiii |
| 16 | A | xvi kl. | | v | xiii | vi | v |
| 17 | b | xv kl. | | vii | xiiii | viii | i. Pet. i |
| 18 | c | xiiii kl. | | ix | xv | x | ii |
| 19 | d | xiii kl. | Alphege. | xi | xvi | xii | iii |
| 20 | e | xii kl. | | xiii | xvii | xiiii | iiii |
| 21 | f | xi kl. | | xv | xviii | xvi | v |
| 22 | g | x kl. | | xvii | xix | xviii | 2. Pet. i |
| 23 | A | ix kl. | S. George. | xix | xx | xx | ii |
| 24 | b | viii kl. | | xxi | xxi | xxii | iii |
| 25 | c | vii kl. | Mar, Evan | Eccl. 4. | xxii | Eccl. 5, | i. Joh. i. |
| 26 | d | vi kl. | | 2. Sā. 23. | xxiii | 2. Sā. 24. | ii |
| 27 | e | v kl. | | i. Kin. i. | xxiiii | i. Kin. 2 | iii |
| 28 | f | iiii kl. | | iii | xxv | iiii | iiii |
| 29 | g | iii kl. | | v | xxvi | vi | v |
| 30 | A | Pri. kl. | | vii | xxvii | viii | 2. 3. Jud |

## ¶ May hath xxxj dayes.

| Psalmes | | | | Morning prayer. | | Evening prayer. | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Less. | 2. Less. | 1. Less. | 2. Lesson. |
| 1 | b | Kalend. | Phil. & Jac. | Eccle.7 | Act.viii | Eccle.9 | Jude. |
| 2 | c | vi No. | | 1.Sam.9 | xxviii | 1.Sam.x | Rom.i |
| 3 | d | v No. | Inuen. of | xi | Mat.1. | xii | ii |
| 4 | e | iiii No. | the Crosse. | xiii | ii | xiiii | iii |
| 5 | f | iii No. | | xv | iii | xvi | iiii |
| 6 | g | Pri. No. | Joh. Euan | xvii | iiii | xviii | v |
| 7 | A | Nonas. | | xix | v | xx | vi |
| 8 | b | viii Id. | | xxi | vi | xxii | vii |
| 9 | c | vii Id. | | 2.Sam.i | vii | 2.Sam.2 | viii |
| 10 | d | vi Id. | | iii | viii | iiii | ix |
| 11 | e | v Id. | | v | ix | vi | x |
| 12 | f | iiii Id. | Sol in Gem | vii | x | v ij | xi |
| 13 | g | iii Id. | | ix | xi | x | xii |
| 14 | A | Pri. Id. | | xi | xii | xi | xiii |
| 15 | b | Idus. | | xiii | xiii | xiiii | xiiii |
| 16 | c | xvii kl. | Iunii. | xv | xiiii | xvi | xv |
| 17 | d | xvi kl. | | xvii | xv | xviii | xvi |
| 18 | e | xv kl. | | xix | xvi | xx | i. Coz.i. |
| 19 | f | xiiii kl. | Dunstane. | xxi | xvii | xxii | ii |
| 20 | g | xiii kl. | | xxiii | xviii | xxiiii | iii |
| 21 | A | xii kl. | | xxv | xix | Ezra.ii | iiii |
| 22 | b | xi kl. | | Ezra.3 | xx | iiii | v |
| 23 | c | x kl. | | v | xxi | vi | vi |
| 24 | d | ix kl. | | vii | xxii | ix | vii |
| 25 | e | viii kl. | | Nehe.i. | xxiii | Nehe.2 | viii |
| 26 | f | vii kl. | Auguſtine. | iiii | xxiiii | v | ix |
| 27 | g | vi kl. | | vi | xxv | viii | x |
| 28 | A | v kl. | | ix | xxvi | x | xi |
| 29 | b | iiii kl. | | xiii | xxvii | Eſt.i. | xii |
| 30 | c | iii kl. | | Eſt.ii. | xxviii | iii | xiii |
| 31 | d | Pxid. kl. | | viii | Mark.i | v | xiiii |

## ¶ June hath xxx. dayes.

| Psalmes. | | | | Morning praier. | | Evening praier. | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Less. | 2. Lesso. | 1. Less. | 2. Lesson. |
| 1 | e | Kalend. | | Eſter.6 | Mark.2 | Eſt.viii. | i. coz.x |
| 2 | f | iiii No. | | viii | iii | ix | xvi |
| 3 | g | iii No. | Michomeue | Job i. | iiii | Job ii. | 2. coz.i. |
| 4 | A | Pri. No. | | iii | v | iiii | ii |
| 5 | b | Nonas. | Boniface. | v | vi | vi | iii |
| 6 | c | viii Id. | | vii | vii | viii | iiii |
| 7 | d | vii Id. | | ix | viii | x | v |
| 8 | e | vi Id. | | xi | ix | xii | vi |
| 9 | f | v Id. | | xiii | x | xiiii | vii |
| 10 | g | iiii Id. | | xv | xi | xvi | viii |
| 11 | A | iii Id. | Barnabe. | Eccle.x | Act. 14. | Eccl.xii | Act.xv. |
| 12 | b | Pri. Id. | Sol in Canc. | Job 17. | Mat.xii | Job xix. | 2. coz.ix |
| 13 | c | Idus. | Solſtitiũ æſt | xx. (18. | xiii | xxi | x |
| 14 | d | xviii kl. | Julii. | xxii | xiiii | xxiii | xi |
| 15 | e | xvii kl. | | 24.25. | xv | 26.27. | xii |
| 16 | f | xvi kl. | | xxviii | xvi | xxix | xiii |
| 17 | g | xv kl. | | xxx | Luk.i. | xxxi | Gala.i. |
| 18 | A | xiiii kl. | | xxxii | ii | xxxiii | ii |
| 19 | b | xiii kl. | | xxxiiii | iii | xxxv | iii |
| 20 | c | xii kl. | Edward. | xxxvi | iiii | xxxvii | iiii |
| 21 | d | xi kl. | | xxxviii | v | xxxix | v |
| 22 | e | x kl. | | xl | vi | xli | vi |
| 23 | f | ix kl. | Faſt. | xlii | vii | Pxov.i. | Eph.i. |
| 24 | g | viii kl. | John Bapt. | Mal. 3. | Mat.3. | Mala.4 | Mat.14 |
| 25 | A | vii kl. | | Pxo. ii. | Luk. 8. | Pxov.3 | Ephe.2 |
| 26 | b | vi kl. | | iiii | ix | v | iii |
| 27 | c | v kl. | | vi | x | vii | iiii |
| 28 | d | iiii kl. | Faſt. | viii | xi | ix | v |
| 29 | e | iii kl. | Peter Apo. | eccle.15 | Acts iii. | Eccl.xix | Act.iiii. |
| 30 | f | Pxid. kl. | | Pxov.x. | Luk.xii | Pxov. xi | Ephe.6 |

## ¶ July hath xxxj. dayes.

| Psalmes. | | | | Morning prayer. | | Evening prayer. | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Less. | 2. Lesson. | 1. Less. | 2. Lesson |
| 1 | g | Kalend. | Circ. of Ma. | Pxo. xii | Luk. 13 | Pxo. 13 | Philip. |
| 2 | A | vi No. | | xiiii | xiiii | xv | ii |
| 3 | b | v No. | Martin. | xvi | xv | xvii | iii |
| 4 | c | iiii No. | | xviii | xvi | xix | iiii |
| 5 | d | iii No. | | xx | xvii | xxi | Coloſ. i. |
| 6 | e | Pri. No. | Dog daies. | xxii | xviii | xxiii | ii |
| 7 | f | Nonas. | | xxiiii | xix | xxv | iii |
| 8 | g | viii Id. | | xxvi | xx | xxvii | iiii |
| 9 | A | vii Id. | | xxviii | xxi | xxix | i. thes.i. |
| 10 | b | vi Id. | | xxxi | xxii | eccles.i. | ii |
| 11 | c | v Id. | | Eccle.2 | xxiii | iii | iii |
| 12 | d | iiii Id. | Sol in Leon. | iiii | xxiiii | v | iiii |
| 13 | e | iii Id. | | vi | Joh.i. | vii | v |
| 14 | f | Pri. Id. | | viii | ii | ix | 2.thes.i. |
| 15 | g | Idus. | Swithune. | x | iii | xi | ii |
| 16 | A | xvii kl. | Auguſt. | xii | iiii | Jere.i. | iii |
| 17 | b | xvi kl. | | Jere.ii. | v | iii | i. Tim.i |
| 18 | c | xv kl. | | iiii | vi | v | ii. iii. |
| 19 | d | xiiii kl. | | vi | vii | vii | iiii |
| 20 | e | xiii kl. | Margaret. | viii | ix | xi | v |
| 21 | f | xii kl. | | x | x | xiii | vi |
| 22 | g | xi kl. | Magdalen. | xii | xi | xv | 2. Tim.i |
| 23 | A | x kl. | | xiiii | xii | xvi | ii |
| 24 | b | ix kl. | Faſt. | xvi | xiii | xvii | iii |
| 25 | c | viii kl. | James Apo. | eccl.21. | xiiii | eclu.29. | iiii |
| 26 | d | vii kl. | | Jer.18. | xiiii | Jere.xix | Titus i. |
| 27 | e | vi kl. | Anne. | xx | xv | xxi | ii. iii. |
| 28 | f | v kl. | | xxii | xvi | xxiii | Phile.i. |
| 29 | g | iiii kl. | | xxiiii | xvii | xxv | Hebre.i. |
| 30 | A | iii kl. | | xxvi | xviii | xxvii | ii |
| 31 | b | Pxid. kl. | | xxviii | xix | xxix | iii |

## ¶ Auguſt hath xxxj. dayes.

| Psalmes. | | | | Morning prayer. | | Evening prayer. | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Less. | 2. Lesso. | 1. Less | 2. Lesson. |
| 1 | c | Kalend. | Lammas. | Jer. 30. | Joh.20. | Jer.31. | Heb. 4 |
| 2 | d | iiii No. | | xxii | xxi | xxiii | v |
| 3 | e | iii No. | | xxiiii | Actes i. | xxv | vi |
| 4 | f | Pri. No. | | xxvi | ii | xxvii | vii |
| 5 | g | Nonas. | | xxviii | iii | xxix | viii |
| 6 | A | viii Id. | Transfigu. | xl | iiii | xli | ix |
| 7 | b | vii Id. | name of Je. | xlii | 18 | xliii | x |
| 8 | c | vi Id. | | xliiii | vi | xlv.xlvi. | xi |
| 9 | d | v Id. | | xlvii | vii | xlviii | xii |
| 10 | e | iiii Id. | Laurence. | xlix | viii | l | xiii |
| 11 | f | iii Id. | | li | ix | lii | Jam.i. |
| 12 | g | Pri. Id. | Sol in Virg. | Lam.i. | x | Lam.ii. | ii |
| 13 | A | Idus. | | iii | xi | iiii | iii |
| 14 | b | xix kl. | Septemb. | v | xii | Ezec.ii | iiii |
| 15 | c | xviii kl. | | Eze.iii. | xiii | vi | v |
| 16 | d | xvii kl. | | vii | xiii | xiii | i. Pet.i. |
| 17 | e | xvi kl. | | xiiii | xv | xviii | ii |
| 18 | f | xv kl. | | xxiii | xvi | xxiiii | iii |
| 19 | g | xiiii kl. | | Dan.i. | xvii | Dan.ii. | iiii |
| 20 | A | xiii kl. | | iii | xviii | iiii | v |
| 21 | b | xii kl. | | v | xix | vi | ii. Pet.i |
| 22 | c | xi kl. | | vii | xx | viii | ii |
| 23 | d | x kl. | Faſt. | ix | xxi | x | iii |
| 24 | e | ix kl. | Barthol. Ap. | eccl.25. | xxii | eccl.26. | i. Joh.i. |
| 25 | f | viii kl. | | Dan.xi. | xxiii | Dan.xii | ii |
| 26 | g | vii kl. | | xiii ¶ | xxiiii | xiiii | iii |
| 27 | A | vi kl. | | Hoſe.i. | xxv | Hoſ.2.3 | iiii |
| 28 | b | v kl. | Auguſtine. | iiii | xxvi | v.vi. | v |
| 29 | c | iiii kl. | Behean. of | viii | xxvii | viii | 2.3. Jo. |
| 30 | d | iii kl. | John. | ix | xxviii | x | Jude |
| 31 | e | Pxid. kl. | | xi | Mat.i. | xii | Ro ni. |

¶ Note that the 13. of Daniel, touching the hiſtory of Suſanna, is to be read untill theſe words: (*And king Aſtyages, &c.*)

## ¶ September hath xxx. dayes.

| | | Psalmes. | | Morning praier. | | Evening praier | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Lesſ. | 2. Lesſo | 1. Lesſ. | 2. Lesſo. |
| 1 | f | Kalend. | Giles. | Hose. 13 | Mat. ii. | Hol. 14. | Rom. ii. |
| 2 | g | iiii No. | | Joel. i. | iii | Joel. ii. | iii |
| 3 | A | iii No. | | iii | iiii | Amos i. | iiii |
| 4 | b | Pzi. No. | | Amos ii | v | iii | v |
| 5 | c | Nonas | Dogdayes | iiii | vi | v | vi |
| 6 | d | viii. Id. | ende. | vi | vii | vii | vii |
| 7 | e | vii Id. | Enur. bish. | viii | viii | ix | viii |
| 8 | f | vi Id. | Na. of Ma | Abadi. i | ix | Iona. i. | ix |
| 9 | g | v Id. | | Jon. 2. 3 | x | iiii | x |
| 10 | A | iiii Id. | | Mica. i. | xi | Mica. 2 | xi |
| 11 | b | iii Id. | | iii | xii | iiii | xii |
| 12 | c | Pzi. Id. | Sol in Libr. | v | xiii | vi | xiii |
| 13 | d | Idus | | vii | xiiii | Nahū. i | xiiii |
| 14 | e | xviii kl. | Holycrosse. | Nahū. 2 | xv | iii | xv |
| 15 | f | xvii kl. | æquinoct | Haba. i. | xvi | Haba. 2 | xvi |
| 16 | g | xvi kl. | autumnale. | iii | xvii | Zeph. i. | i. Cor. i. |
| 17 | A | xv kl. | Lambert. | Zeph. ii. | xviii | iii | ii |
| 18 | b | xiiii kl. | | Hag. i. | xix | Hag. ii. | iii |
| 19 | c | xiii kl. | | Zech. i. | xx | Zec. 2. 3 | iiii |
| 20 | d | xii kl. | Fast | iiii. v. | xxi | vi | v |
| 21 | e | xi kl. | S. Matthew. | eccle. 35 | xxii | eccl. 38. | vi |
| 22 | f | x kl. | | Zech. vii | xxiii | Zech. 8. | vii |
| 23 | g | ix kl. | | ix | xxiiii | x | viii |
| 24 | A | viii kl. | | xi | xxv | xii | ix |
| 25 | b | vii kl. | | xii | xxvi | xiiii | x |
| 26 | c | vi kl. | Cipzian. | Mala. i. | xxvii | Mala. 2 | xi |
| 27 | d | v kl. | | iii | xxviii | iiii | xii |
| 28 | e | iiii kl. | | Tobi. i. | Mark. i. | Tobi. ii | xiii |
| 29 | f | iii kl. | S. Michael. | ecclu. 39 | ii | eccl. 44. | xiiii |
| 30 | g | Pzid. kl. | Hyerome | Tobi. 3. | iii | Tobi. 4. | xv |

## ¶ October hath xxxj dayes.

| | | Psalmes | | Morning praier. | | Evening praier. | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Lesſ. | 2. Lesſo. | 1. Lesſ | 2. Lesſon. |
| 1 | | Kalend. | Remige. | ¶ | Mar. 4. | Iosu 20 | i. cor. 16 |
| 2 | b | vi No. | | Tobi. 5. | v | Iosu. 22 | ii. cor. 1. |
| 3 | c | v No. | | ix | vi | Tobi. x. | ii |
| 4 | d | iiii No. | | xi | vii | xii | iii |
| 5 | e | iii No. | | xiii | viii | xiiii | iiii |
| 6 | f | Pzi. No. | Fayth. | Iudit. i. | ix | Iudit. ii | v |
| 7 | g | Nonas. | | iii | x | iiii | vi |
| 8 | A | viii Id. | | v | xi | vi | vii |
| 9 | b | vii Id. | Denis. | vii | xii | viii | viii |
| 10 | c | vi Id. | | ix | xiii | x | ix |
| 11 | d | v Id. | | xi | xiiii | xii | x |
| 12 | e | iiii Id. | Sol in Scor | xiii | xv | xiiii | xi |
| 13 | f | iii Id. | Edward. | xv | xvi | xvi | xii |
| 14 | g | Pzi. Id. | | Wisd. i. | Iuk. vi. | Wis. ii. | xiii |
| 15 | b | Idus. | | iii | vi. | iiii | Gala. |
| 16 | c | xvii kl. | Novemb. | v | ii | vi | ii |
| 17 | d | xvi kl. | Etheldred | vii | iii | viii | iii |
| 18 | e | xv kl. | Luke Evan. | Eccl. ii. | iiii | Iob i. | iiii |
| 19 | f | xiiii kl. | | Wis. ix. | v | Wis. x. | v |
| 20 | g | xiii kl. | | xi | vi | xii | vi |
| 21 | A | xii kl. | | xiii | vii | xiiii | Ephe. i |
| 22 | b | xi kl. | | xv | viii | xvi | ii |
| 23 | c | x kl. | | xvii | ix | xviii | iii |
| 24 | d | ix kl. | | xix | x | eccl. i. | iiii |
| 25 | e | viii kl. | Crispine. | eccl. ii. | xi | iii | v |
| 26 | f | vii kl. | | iiii | xii | v | vi |
| 27 | g | vi kl. | Fast. | vi | xiii | vii | Phil. i. |
| 28 | A | v kl. | Sim & Iude. | Iob. 24. 25. | xiiii | Iob 42. | ii |
| 29 | b | iiii kl. | | eccl. 8. | xv | eccl. ix. | iii |
| 30 | c | iii kl. | | x | xvi | xi | iiii |
| 31 | d | Pzid. kl. | Fast | xii | xvii | xiii | Colos. i |

¶ Note that the 6. of Exodus is to be read the first of October at morning prayer, unto these words, These be the heads, &c.

## ¶ November hath xxx. dayes.

| | | Psalmes. | | Morning praier. | | Evening praier | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Lesſon. | 2. Leſſon | 1. L. ſſ. | 2. Leſſon |
| 1 | b | Kalend. | All Saints. | Wisd. 3 | Heb. 11. 12 | Matth. v | Apo. xx |
| 2 | c | iiii No. | | eccle. 14 | Luk. 18 | eccle. xv | Cola. ii. |
| 3 | d | iii No. | | xvi | xix | xii | iii |
| 4 | e | Pzi. No. | | xviii | xx | xix | iiii |
| 5 | f | Nonas. | Papists con. | xx | xxi | xxi | i. thes. i. |
| 6 | g | viii Id. | Leonard. | xxii | xxii | xxiii | ii |
| 7 | A | vii Id. | | xxiiii | xxiii | xxv | iii |
| 8 | b | vi Id. | | xxvii | xxiiii | xxviii | iiii |
| 9 | c | v Id. | | xxix | Iohn i. | xxx | v |
| 10 | d | iiii Id. | | xxxi | ii | xxxii | i. thes. ii |
| 11 | e | iii Id. | S. Martin. | xxxiii | iii | xxxiii | ii |
| 12 | f | Pzi. Id. | Sol in Sagit. | xxxv | iiii | xxxvi | iii |
| 13 | g | Idus. | Brice. | xxxvii | v | xxxvii | i. tim. i |
| 14 | A | xviii kl. | Decembris. | xxix | vi | xl | ii. iii. |
| 15 | b | xvii kl. | Machute. | xli | vii | xlii | iiii |
| 16 | c | xvi kl. | | xliii | viii | xliiii | v |
| 17 | d | xv kl. | Hugh bisho. | xlv | ix | xlvi | vi |
| 18 | e | xiiii kl. | | xlvii | x | xlviii | ii. tim. i |
| 19 | f | xiii kl. | Nat. R Ch | xlix | xi | l | ii |
| 20 | g | xii kl. | Edmund kin | li | xii | Baru. i. | iii |
| 21 | A | xi kl. | | Baru. 2 | xiii | iii | iiii |
| 22 | b | x kl. | Cicilie. | iiii | xiiii | v | Tit. i. |
| 23 | c | ix kl. | Clement. | vi | xv | Isai. i. | ii. iii. |
| 24 | d | viii kl. | | Isai. ii. | xvi | iii | phile. i. |
| 25 | e | vii kl. | Katherine. | iiii | xvii | v | Hebr. i. |
| 26 | f | vi kl. | | vi | xviii | vii | ii |
| 27 | g | v kl. | | viii | xix | ix | iii |
| 28 | A | iiii kl. | | x | xx | xi | iiii |
| 29 | b | iii kl. | Fast. | xii | xxi | xiii | v |
| 30 | c | Pzid. kl. | Andrew Ap. | Pzo. xx. | Actes i. | Pzo xxi | vi |

¶ Note, that ỹ begynning of the xvi. Chap. of Eccius. (unto) v. 6. But a griefe of heart, &c. must be read with the 25. Chap

¶ Note that the 46. Chapter of Ecclesiasticus is to be read unto these words, After this Harold. &c.

## ¶ December hath xxxj dayes.

| | | Psalmes | | Morning prayer. | | Evening prayer | |
|---|---|---|---|---|---|---|---|
| | | | | 1. Lesſ. | 2. Lesſo. | 1. Lesſ. | 2. Lesſ. |
| 1 | f | Kalend | | Esa. 14 | Act. ii. | Esa. 15 | Heb. vii |
| 2 | g | iiii No. | | xvi | iii | xvii | viii |
| 3 | A | iii No. | | xviii | iiii | xix | ix |
| 4 | b | Pzi. No. | | xx. xxi. | v | xxii | x |
| 5 | c | Nonas. | | xxiii | vi | xxiiii | xi |
| 6 | d | viii Id. | Nicho. Bi. | xxv | vi. vii. | xxvi | xii |
| 7 | e | vii Id. | | xxvii | vi. viii. | xxviii | xiii |
| 8 | f | vi Id. | Concep. Ma. | xxix | viii | xxx | Jam. i. |
| 9 | g | v Id. | | xxxi | ix | xxxii | ii |
| 10 | A | iiii Id. | | xxxiii | x | xxxiiii | iii |
| 11 | b | iii Id. | | xxxv | xi | xxxvi | iiii |
| 12 | c | Pzi. Id. | Sol in Capr. | xxxvii | xii | xxxviii | v |
| 13 | d | Idus. | Lucie virg. | xxxix | xiii | xl | i. Pet. i. |
| 14 | e | xix kl. | Januarii. | xli | xiiii | xlii | ii |
| 15 | f | xviii kl. | Sapientia. | xliii | xv | xliiii | iii |
| 16 | g | xvii kl. | | xlv | xvi | xlvi | iiii |
| 17 | A | xvi kl. | | xlvii | xvii | xlviii | v |
| 18 | b | xv kl. | | xlix | xviii | l | ii. Pet. i |
| 19 | c | xiiii kl. | | li | xix | lii | ii |
| 20 | d | xiii kl. | Fast. | liii | xx | liiii | iii |
| 21 | e | xii kl. | Tho. Apost. | Pzo. 23 | xxi | Pzo. 24 | i. Joh. i |
| 22 | f | xi kl. | | Esa. lv. | xxii | Esa. 56 | ii |
| 23 | g | x kl. | | lvii | xxiii | lviii | iii |
| 24 | A | ix kl. | Fast. | lix | xxiiii | lx | iiii |
| 25 | b | viii kl. | Christmas. | Esa. ix. | Luk. ii. | Esa. lvii | Tit. iii |
| 26 | c | vii kl. | S. Steven. | Pzo. 28. | Act. 6. 7 | eccle. 4. | Act. vii |
| 27 | d | vi kl. | S. John. | eccles. 5 | Reve. i. | eccle. 6. | Re. 22. |
| 28 | e | v kl. | Innocents. | Jer. 31. | Act. xvi. | Wisd. i. | i. Joh. 5. |
| 29 | f | iiii kl. | | Esa. 61. | xvi | Esa. lxii | 2. Joh. |
| 30 | g | iii kl. | | lxiii | xvii | lxiiii | 3. Joh. |
| 31 | | Pzid. kl. | Silvest. Bi. | lxv | xviii | lxvi | Jude |

# ¶ Proper Lessons to bee read for the first Lessons both at Morning and Evening prayer, on the Sundayes throughout the whole yeere, and for some also the second Lessons.

| ¶ Sundayes of Advent. | ¶ Mattens. | ¶ Evensong. |
|---|---|---|
| The first. | Esai.i. | Esa.ii. |
| ii. | v. | xxiiii. |
| iii. | xxv. | xxvi. |
| iiii. | xxx. | xxxii. |
| *Sundayes after Christmas.* | | |
| The first. | Esa.xxxvii. | Esa.xxxviii. |
| ii. | xlv. | xliii. |
| *Sundayes after the Epiphanie.* | | |
| The first. | Esa.xliiii. | Esa.xlvi. |
| ii. | li. | liii. |
| iii. | lv. | lvi. |
| iiii. | lvii. | lviii. |
| v. | lix. | lxiiii. |
| *Septuagesima.* | Genesis i. | Genesis ii. |
| *Sexagesima.* | iii. | vi. |
| *Quinquagesi.* | ix. | xii. |
| ¶ Lent. | | |
| First Sunday. | Genesis xix. | Genesis xxii. |
| ii. | xxvii. | xxxiiii. |
| iii. | xxxix. | xlii. |
| iiii. | Genesis xliii. | Genesis, xlv. |
| v. | Exod.iii. | Exod,v. |
| vi. | ix. | x. |
| *Easter day.* | | |
| i.Lesson. | Exod.xii. | Exod.xiiii. |
| ii.Lesson. | Rom.vi. | Actes ii. |

## ¶ Sundayes after Easter.

| | ¶ Mattens. | ¶ Evensong. |
|---|---|---|
| The first. | Numb.xvi. | Num.xxii. |
| ii. | xxiii. | xxv. |
| iii. | Deut.iiii. | Deut.v. |
| iiii. | vi. | vii. |
| v. | viii. | ix. |
| *Sunday after Ascension day* | Deut.xii. | Deut,xiii. |
| *Whitsunday.* | | |
| i.Lesson. | Deut.xvi. | Wisedome *i.* |
| ii.Lesson. | Actes x.Then Peter opened his mouth, &c. | Act.xix. It fortuned &c. *unto*, After these. |

| *Trinity Sūday.* | ¶ Mattens. | ¶ Evensong |
|---|---|---|
| i.Lesson. | Genesis xviii. | Josuah i. |
| ii.Lesson. | Matth.iii. | |

## ¶ Sundayes after Trinitie.

| | ¶ Mattens. | ¶ Evensong. |
|---|---|---|
| First Sunday. | Josuah x. | Josuah xxiii. |
| ii. | Judg. iiii. | Judg. v. |
| iii. | i.Sam, ii. | i.Sam. iii. |
| iiii | i.Sam.xii. | i. Kingsxiii. |
| v | xv | xvii |
| vi | ii.Sam.xii. | ii. Sam xxi. |
| vii | xxii. | xxiiii |
| viii | i. Kings xiii. | iii.Kings xvii. |
| ix | xviii | xix |
| x | xxi | xxii |
| xi | ii.Kings v. | ii.Kings ix. |
| xii | x | xviii |
| xiii | xix | xxiii |
| xiiii | Jeremie v. | Jeremie xxii. |
| xv | xxxv | xxxvi |
| xvi | Ezech. ii. | Ezech. xiiii. |
| xvii | xvi | xviii |
| xviii | xx | xxiiii |
| xix | Daniel iii. | Daniel vi. |
| xx | Joel ii. | Mich. vi. |
| xxi | Abac. ii. | Proverb. i. |
| xxii | Proverb,ii. | iii |
| xxiii | xi | xii |
| xxiiii | xiii | xiiii |
| xxv | xv | xvi |
| xxvi | xvii | xix |

## ¶ Lessons proper for Holy dayes.

| | ¶ Mattens. | ¶ Evensong. |
|---|---|---|
| S. Andrew. | Proverb. xx. | Prover. xxi. |
| S.Tho. Apost. | xxiii | xxiiii |
| *Nati. of Christ.* | | |
| i.Lesson. | Esai.ix. | Esai.vii. God spake once again to Ahaz. |
| ii.Lesson. | Luke ii. *unto* And unto mē good will. | Titus iii. The kindnesse and love &c. *unto* Fooliſh, &c. |
| S.Steven. | | |
| i.Lesson. | Prover.xxviii. | Eccle.iiii. |
| ii.Lesson. | Actes vi.& vii. Steven full of faith,&c. *unto* And when xl. yeeres,&c. | Actes vii. And when xl.yeres were &c. *unto* Steven full of the holy,&c. |
| Saint John. | | |
| i.Lesson. | Eccle.v. | Eccle.vi. |
| ii.Lesson. | Apocal.i. | Apoc.xxii. |

# ¶ Lessons proper for Holy dayes.

| | ¶ Mattens. | ¶ Evensong. |
|---|---|---|
| Innocents day. | Jere.xxxi. *unto* Moreouer I heard Ephraim. | Wisedome.i. |
| Circumcision i.Lesson. | Genesis xvii. | Deut. x. *unto* And now Israel the end, Col. ii. |
| ii.Lesson. | Rom.ii. | |
| Epiphanie. i.Lesson. | Esai.lx. | Esai.xlix. |
| ii.Lesson. | Luk.3. *unto*, So ỹ he was supposed to be ỹ son of Joseph. | John ii. *unto* After this hee went to Capernaum. |
| Conversion of S.Paul. i.Lesson. | Wisedome v. | |
| ii.Lesson. | Acts xxii. *unto*, They heard him. | Wisedome vi. Actes xxvi. |
| Purification of Marie. | Wisedome ix. | Wisedome xii, |
| S.Matthias. | Wisdome xix. | Eccle.i. |
| Annunciation of Marie. | Eccle.ii. | Eccle.iii. |
| Wednesday before Easter. | Osee.xiii. | Osee xiii. |
| Thursday before Easter. | Daniel ix. | Jere.xxxi. |
| Good Friday. | Genesis xxii. | Esai.liii. |
| Easter Even. | Zachatie ix. | Exodus xiii. |
| Munday in Easter weeke. i. Lesson. | Exod.xvi. | Exodus xvii. |
| ii Lesson. | Matth. xxviii. | Actes iii. |
| Tuesday in Easter weeke. i.Lesson. | Exod. xx. | Exod.xxxii. |
| ii.Lesson. | Luke 24. *unto* And behold, two of them. | i.Cor,xv. |

| | ¶ Mattens. | ¶ Evensong |
|---|---|---|
| Saint Marke. | Eccle.iiii. | Eccle.v. |
| Phil.& Jacob. | Eccle.vii. | Eccle.ix. |
| Ascension day. | Deut. x. | ii.Kings ii. |
| Munday in Whits. weeke. i.Lesson. | Gene.xi. *unto* These are the generations of Sem. | Num.xi. Gather unto me, &c. *unto* Moses and the Elders. |
| ii.Lesson. | i.Cor.xii. | |
| Tuesday in Whits. weeke. | i.Sam. xix. David came to Samuel &c. | Deut.xxx. |
| S.Barnabe. i.Lesson. | Eccle.x. | Eccle.xii. |
| ii.Lesson. | Actes xiiii. | Actes xv. *unto* After certaine dayes. |
| S. John Bapt. i.Lesson. | Mala.iii. | Mala.iiii. |
| ii.Lesson. | Mat.xiii. | Matth.xiii *unto* Whē Jesus heard, |
| Saint Peter, i.Lesson. | Eccl.u.xv. | Eccl.u,xix. |
| ii.Lesson. | Actes iii. | Actes iiii. |
| S. James. | Eccl.u.xxi. | Eccl.u,xxii. |
| S.Bartholom. | Eccl.us.xxv. | Eccl.us.xxix. |
| S.Matthew. | xxxv | xxxviii |
| S. Michael. | xxxix | xliiii |
| S. Luke. | li | Job.i. |
| Simon & Jude. i.Lesson. | Job xxiiii.xxv. | Job xlii. |
| All Saintes. i.Lesson. | Wisd.iii. *unto*, Blessed is rather the &c. Heb.xi.xii. | Wisedome v. *unto*, His jealousie also. |
| ii.Lesson. | Saintes by faith, *unto*, If ye endure chastening. | Apoc.xix. *unto* And I saw an Angel stand. |

# ¶ Proper Psalmes on certaine dayes.

| | For Morning. | For Evening. |
|---|---|---|
| Christmas day. | Psalme.xix. | Psal.lxxxix. |
| | xlv | cx |
| | lxxxv | cxxxii |
| Easter day. | ii | cxiii |
| | lvii | cxiiii |
| | cxi | cxviii |

| | For Morning. | For Evening. |
|---|---|---|
| Ascension day. | Psalme . viii | xxiiii |
| | xv | xlviii |
| | xxi | cviii |
| Whitsunday. | xlviii | cxiii |
| | lxvii | cxlv |

| | | | | | |
|---|---|---|---|---|---|
| Septuagesima. | before Easter, | ix weekes. | Rogations. | after Easter, | v. weekes |
| Sexagesima. | | viiij. weekes. | Whitsunday. | | vij. weekes. |
| Quinquagesima | | vij. weekes. | Trinity sunday. | | viij. weekes. |
| Quadragesima. | | vj weekes. | | | |

¶ The

## ¶ The order how the Pſalter *is appointed to be read.*

THe Pſalter ſhall be read thorow once every Moneth. And becauſe that ſome moneths bee longer then ſome other be, it is thought good to make them even by this meanes. To every moneth ſhal be appointed (as concerning this purpoſe) juſt thirtie dayes.

And becauſe January and March have one day above the ſayd number, and February which is placed between them both, have only xxviii. dayes: February ſhal borrow of either of the Moneths of January and March one day: and ſo the Pſalter which ſhall bee read in February, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October and December have xxxi. dayes apiece: it is ordered that the Pſalmes ſhal be read the laſt day of the ſaid Moneths, which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhall bee read every day: looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in the Table placed at the end of the Kalender for that purpoſe: and upon that number ſhall you ſee what Pſalme ſhall be ſaid, at Morning and Evening prayer.

And where the Cxix. Pſalme is divided into xxii. portions, and is over long to be read at one time: it is ſo ordered, that at one time ſhall not be read above foure or five of the ſaid portions, as you ſhall perceive to be noted in the ſaid Table.

And here is alſo to bee noted, that in the ſaid Table and in all other partes of the Service, where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, unto the Cxlviii Pſalme, following the diviſion of the Hebrewes, doeth vary in numbers from the common latine Tranſlation.

## ¶ The Table for the order of the Pſalmes to bee ſaid at Morning and *Evening Prayer.*

| | ¶ Morning Prayer. | ¶ Evening Prayer. |
|---|---|---|
| 1 | i.ii.iii.iiii.v. | vi.vii.viii. |
| 2 | ix.x.xi. | xii.xiii.xiiii. |
| 3 | xv.xvi.xvii. | xviii. |
| 4 | xix.xx.xxi. | xxii.xxiii. |
| 5 | xxiiii.xxv.xxvi. | xxvii.xxviii.xxix. |
| 6 | xxx.xxxi. | xxxii.xxxiii.xxxiiii. |
| 7 | xxxv.xxxvi. | xxxvii. |
| 8 | xxxviii.xxxix.xl. | xli.xlii.xliii. |
| 9 | xliiii.xlv.xlvi. | xlvii.xlviii.xlix. |
| 10 | l.li.lii. | liii.liiii.lv. |
| 11 | lvi.lvii.lviii. | lix.lx.lxi. |
| 12 | lxii.lxiii.lxiiii. | lxv.lxvi.lxvii. |
| 13 | lxviii. | lxix.lxx. |
| 14 | lxxi.lxxii. | lxxiii.lxxiiii. |
| 15 | lxxv.lxxvi.lxxvii. | lxxviii. |
| 16 | lxxix.lxxx.lxxxi. | lxxxii.lxxxiii.lxxxiiii.lxxxv. |
| 17 | lxxxvi.lxxxvii.lxxxviii. | lxxxix. |
| 18 | xc.xci.xcii. | xciii.xciiii. |
| 19 | xcv.xcvi.xcvii. | xcviii.xcix.c.ci. |
| 20 | ci.ciii. | ciiii. |
| 21 | cv. | cvi. |
| 22 | cvii. | cviii.cix. |
| 23 | cx.cxi.cxii.cxiii. | cxiiii.cxv. |
| 24 | cxvi.cxvii.cxviii. | cxix. Inde ī. |
| 25 | Inde v. | Inde iiii. |
| 26 | Inde v. | Inde iiii. |
| 27 | cxx.cxxi.cxxii.cxxiii.cxxiiii. cxxv. | cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi. |
| 28 | cxxxii.cxxxiii.cxxxiiii.cxxxv. | cxxxvi.cxxxvii.cxxxviii. |
| 29 | cxxxix.cxl.cxli. | cxlii.cxliii. |
| 30 | cxliiii.cxlv.cxlvi. | cxlvii.cxlviii.cxlix.cl. |

## ¶ The order how the reſt of the holy Scripture (beſide *the Pſalmes) is appointed to be read.*

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer, and ſhall be read thorow every yeere once, except certaine Bookes and Chapters which be leaſt edifying, and might beſt bee ſpared, and therfore are lefte unread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening prayer, and ſhall bee read over orderly every yeere thrice, beſides the Epiſtles and Goſpels: except the Revelation, out of the which there be onely certaine Leſſons appointed upon divers proper Feaſts.

And to know what Leſſons ſhal be read every day: Finde the day of the Moneth in the Kalender going before, and there yee ſhall perceive the Bookes and Chapters that ſhall bee read for the Leſſons both at Morning and Evening prayer.

And here is to be noted, that whenſoever there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt moveable or unmoveable: then the Pſalmes and Leſſons appointed in the Kalender, ſhall be omitted for that time.

Yee muſt note alſo that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the weeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may bee diuided into foure even parts, which is every fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerve for the xxiij. day of February ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Old Teſtament appointed in the Table ſerving to that purpoſe.

Alſo, whereſoever the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed: there yee muſt begin at the beginning of the Chapter.

And, whereſoever it is not expreſſed how farre ſhall bee read: there you ſhall reade to the end of the Chapter.

Item, ſo often as the firſt Chapter of S. Matthew is read either for Leſſon or Goſpel, yee ſhall begin the ſame at verſe xviij. *Now the birth of Jeſus Chriſt was, &c.* And the third Chapter of Saint Lukes Goſpel ſhall be read unto the middle of verſe xxiij. *Being as men ſuppoſed the ſonne of Joſeph, &c.*

¶ An

# ¶ The Book of COMMON PRAYER, and administration of the Sacraments.

## ¶ The order where Morning and Evening prayer *shall be used and said.*

THe Morning and Evening prayer shall be used in the accustomed place of the Church, Chappel, or Chancell, except it shall be otherwise determined by the Ordinary of the place: And the Chancels shall remaine as they have done in times past.

¶ And here is to be noted, that the minister at the time of the Communion, and at all other time in his ministration, shal use such ornaments in the Church, as were in use by authority of Parliament in the second year of the reign of King Edward the sixt, according to the act of Parliament, set forth in the beginning of this book.

## ¶ An order for Morning prayer daily throughout the yeare.

AT the beginning of Morning prayer, and likewise of Evening prayer, the Minister shall read with a lowd voyce some one of these sentences of the Scriptures that follow: And then he shall say that which is written after the said sentences.

* Ezek. 18. 22, 22.
* Psal. 51. 3.
* Psal. 51. 9.
* Psal. 51. 17.
* Joel 2. 13.

AT * what time soever a sinner doth repent him of his sinne, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.
* I do know mine own wickednesse: and my sinne is alway against me.
* Turn thy face away from our sinnes, (O Lord) and blot out all our offences.
* A sorrowfull spirit is a sacrifice to God; despise not (O Lord) humble & contrite hearts.
* Rent your hearts and not your garments, and turn to the Lord your God: because hee is gentle and mercifull, he is patient and of much mercie; and such a one that is sorry for your afflictions.

* Daniel 9. 9. 10.
* Jer. 10. 24.

* To thee (O Lord God) belongeth mercy and forgivenesse, for we have gone away from thee, and have not hearkned to thy voice, whereby we might walk in thy lawes which thou hast appointed for us.
* Correct us (O Lord) and yet in thy judgement, not in thy furie, lest wee should be consumed and brought to nothing.

* Matth. 3. 2.
* Luke 15. 18, 19.
* Psa. 143. 2.
* John 1. 8.

* Amend your lives, for the kingdome of God is at hand.
* I will go to my Father, and say unto him, Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy sonne.
* Enter not into judgement with thy servants, O Lord: for no flesh is righteous in thy sight.
* If we say that we have no sinne, we deceive our selves, and there is no truth in us.

DEarely beloved brethren, the Scripture moveth us in sundry places to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloake them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgivenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that wee have received at his hands, to set forth his most worthy praise, to heare his most holy Word, and to ask those things which be requisite and necessary, as well for the body as the soule: Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voyce, unto the Throne of the heavenly grace, saying after me.

¶ A generall Confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most merciful Father, we have erred and strayed from thy wayes like lost sheep, we have followed too much the devices and desires of our own hearts: We have offended against thy holy Lawes: We have left undone those things which wee ought to have done, and wee have done those things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercie upon us miserable offenders. Spare thou them, O God, which confesse their faults: restore thou them that bee penitent, according to thy promises declared unto mankind, in Christ Jesus our Lord: and grant, O most merciful Father for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmightie God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: he pardoneth and absolveth all them which truely repent, and unfainedly beleeve his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall joy, through Jesus Christ our Lord.

¶ The people shall answer.

Amen.

¶ Then shall the Minister begin the Lords prayer with a loud voice.

OUr Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: But deliver us from evill. Amen.

¶ Then likewise he shall say,

O Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answere.

O Lord make haste to helpe us.

Priest.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Praise ye the Lord.

¶ Then shall be said, or sung this Psalme following,

*Venite exultemus Domino.* Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and hee made it: and his hands prepared the dry land.

O come, let us worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and wee are the people of his pasture, and the sheep of his hands.

To day, if ye will heare his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proved me, and saw my works.

Forty yeares long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not knowne my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall follow certain Psalmes in order, as they be appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of every Psalme through out the yeere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated,

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall bee read two Lessons distinctly with a loud voyce, that the people may heare. The first of the old Testament, the second of the new, like as they be appointed in the Kalendar, except there be proper Lessons assigned for that day. The Minister that readeth the Lesson, standing, and turning him, so as hee may best bee heard of all such as be present. And before every Lesson the Minister shall say thus; The 1. 2. 3. or 4. chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalendar. And in the end of every Chapter he shall say, Here endeth such a Chapter of such a Book.

¶ And (to the end the people may the better heare) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.

¶ After the first Lesson shall follow, *Te Deum* in English, daily throughout the whole yeare.

*Te Deum laudamus.*

WE praise thee (O God:) we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee, Cherubin & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbaoth.

Heaven & earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Majesty.

Thine honourable, true: and only Sonne.

Also the holy Ghost: the Comforter.

Thou art the king of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhorre the virgins womb.

When thou hadst overcome the sharpenesse of death: thou didst open the kingdome of heaven to all beleevers.

Thou sittest at the right hand of God: in the glorie of the Father.

We beleeve that thou shalt come: to be our Judge.

We therefore pray thee helpe thy servants: whom thou hast redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord save thy people: and blesse thine heritage.

Governe them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sinne.

O Lord have mercy upon us: have mercy upon us.

O Lord let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let mee never be confounded.

¶ Or this Canticle.

*Benedicite, omnia opera.*

O All ye workes of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O yee Angels of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye heavens, blesse ye the Lord: praise him and magnifie him for ever.

O ye waters that be above the firmament, blesse ye the Lord: praise him and magnifie him for ever.

O all ye powers of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye Sun and Moone, blesse ye the Lord: praise him and magnifie him for ever.

O ye starres of heaven, blesse ye the Lord: praise him and magnifie him for ever.

O ye showres and dewe, blesse ye the Lord: praise him and magnifie him for ever.

O ye windes of God, blesse ye the Lord: praise him and magnifie him for ever.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for ever.

O ye winter and summer, blesse ye the Lord: praise him and magnifie him for ever.

O ye dewes and frosts, blesse ye the Lord: praise him and magnifie him for ever.

O ye frost and cold, blesse ye the Lord: praise him and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for ever.

O ye light and darknesse, blesse ye the Lord: praise him and magnifie him for ever.

O ye lightnings and clouds, blesse ye the Lord: praise him and magnifie him for ever.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountaines and hilles, blesse ye the Lord: praise him and magnifie him for ever.

O all ye green things upon the earth, blesse ye the Lord: praise him and magnifie him for ever.

O ye wels, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſeas and flouds, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye whales, and all that move in the waters, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye fowls of the aire, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for ever.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſervants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: praiſe him and magnifie him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon ſhall be uſed and ſaid *Benedictus*, in Engliſh, as followeth.

*Benedictus.* Luke 1.68

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began.

That we ſhould be ſaved from our enemies: and from the hands of all that hate us.

To perform the mercy promiſed to our forefathers: and to remember his holy covenant.

To perform the oath which he ſware to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might ſerve him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou child ſhalt be called the Prophet of the higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſinnes

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us.

To give light to them that ſit in darkneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this 100. Pſalme.

OBe joyfull in the Lord, all ye lands: ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your wayes into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then ſhall be ſaid the Creed by the Miniſter and the people, ſtanding.

IBeleeve in God the Father Almighty, Maker of heaven and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Ponce Pilate, was crucified, dead, and buried, hee deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almightie, from thence he ſhall come to judge the quick and the dead. I beleeve in the holy Ghoſt; the holy Catholique Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.

¶ And after that, theſe prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy ſpirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks and people ſhall ſay the Lords prayer in Engliſh with a loud voice.

¶ Our Father which art in heaven, &c.

¶ Then the Miniſter ſtanding up ſhall ſay,

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord ſave the King.

Anſwer.

And mercifully heare us when we call upon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy people.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but only thou, O God.

Prieſt.

O God make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to live well: And the two laſt Collects ſhall never alter, but dayly be ſaid at Morning prayer, throughout all the yeare as followeth.

¶ The ſecond Collect for peace.

O God which art authour of peace, and lover of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſervice is perfect freedome: defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any adverſaries, through the might of Jeſus Chriſt our Lord. Amen.

¶ The third Collect for grace.

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to doe alwaies that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

## ¶ An order for Evening prayer throughout the yeare.

¶ The Priest shall say,

OUr Father which art in heaven, &c.

¶ Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shal shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glory be to the Father, &c.
As it was in the beginning, &c.
Praise ye the Lord.

¶ Then the Psalmes in order, as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that, *Magnificat* in English, as followeth.

*Magnificat.* Luke 1.36.

MY soule doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty, hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Or this 98. Psalme.

Cantate Domino.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his salvation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawmes: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

With righteousnesse shall he judge the world: and the people with equitie.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then a Lesson of the New Testament. And after that *Nunc dimittis* in English, as followeth.

*Nunc dimittis.* Luk. 2. 29.

LOrd, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Or else this Psalme.

*Deus misereatur.* Psal. 67.

GOd be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall feare him.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall follow the Creed with other prayers, as is before appointed at Morning prayer, after *Benedictus*, and with three Collects. First of the day, the second for peace, the third for aide against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening prayer, without alteration.

¶ The second Collect at evening prayer.

O God from whom all holy desires, all good counsels, and all just works do proceed, give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour.

¶ The third Collect for aid against all perils.

LIghten our darknesse, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Jesus Christ. Amen.

¶ In the feast of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday, shall be sung or said immediately after *Benedictus*, this confession of our Christian faith.

Quicunque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholique faith.

Which faith except every one doe keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholique faith is this: that we worship one God in Trinity, and Trinity in unity.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Majestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The

The Father uncreate, the Sunne uncreate: and the holy Ghoſt uncreate.

The Father incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And yet they are not three eternals: but one eternall.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Sonne Almighty: and the holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Sonne Lord: and the holy Ghoſt Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriſtian verity: to acknowledge every perſon by himſelfe to be God and Lord;

So are we forbidden by the Catholique religion: to ſay there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghoſt, not three holy Ghoſts.

And in this Trinitie, none is afore or after other: none is greater or leſſe then another.

But the whole three perſons be coeternall together: and coequall.

So that in all things as is aforeſaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worſhipped.

He therefore that will be ſaved: muſt thus thinke of the Trinitie.

Furthermore it is neceſſary to everlaſting ſalvation: that he alſo beleeve rightly in the incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we beleeve and confeſſe: that our Lord Jeſus Chriſt the Sonne of God, is God and man.

God of the ſubſtance of the Father, begotten before the worlds: and man of the ſubſtance of his mother borne in the world.

Perfect God, and perfect man: of a reaſonable ſoule, and humane fleſh ſubſiſting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Chriſt.

One, not by converſion of the Godhead into fleſh: but by taking of the manhood into God.

One altogether, not by confuſion of ſubſtance: but by unity of perſon.

For as the reaſonable ſoule and fleſh is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe comming all men ſhall riſe again with their bodies: and ſhall give account for their owne works.

And they that have done good, ſhall go into life everlaſting: and they that have done evill, into everlaſting fire.

This is the Catholique faith: which except a man beleeve faithfully, he cannot be ſaved.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of Morning and Evening prayer throughout the whole yeare.

¶ Here followeth the Letany to be uſed upon Sundayes, Wedneſdayes, and Fridayes, and at other times, when it ſhall be commanded by the Ordinarie.

O God the Father of heaven: have mercie upon us miſerable ſinners.

O God the Father, &c.

O God the Sonne Redeemer of the world: have mercie upon us miſerable ſinners.

O God the Sonne, &c.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, &c.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, &c.

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evill and miſchiefe, from ſinne, from the crafts and aſſaults of the divel, from thy wrath, and from everlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from envy, hatred, and malice, and all uncharitablenſſe.

Good Lord deliver us.

From fornication, & all other deadly ſin, and from all the deceits of the world, the fleſh and the devill.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battell and murder, and from ſudden death.

Good Lord deliver us.

From all ſedition and privy conſpiracy, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandement.

Good Lord deliver us.

By the myſterie of thy holy Incarnation, by thy holy nativity and circumciſion, by thy baptiſme, faſting, and temptation.

Good Lord deliver us.

By thine agony and bloody ſweat, by thy croſſe and paſſion, by thy precious death and buriall, by thy glorious reſurrection and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliver us.

We ſinners do beſeech thee to heare us, (O Lord God) and that it may pleaſe thee to rule and governe thy holy Church univerſally in the right way.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſervant CHARLES, our moſt gracious King and Governour.

We beſeech thee, &c

That it may pleaſe thee to rule his heart in thy faith, feare, and love, and that he may evermore have aſſiance in thee, and ever ſeek thy honour and glorie.

We beſeech thee, &c.

That it may pleaſe ther to be his defender and keeper, giving him the victory over all his enemies.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and preſerve our gracious Queene MARY, Prince CHARLES, and the reſt of the royall Progeny.

We beſeech thee, &c.

That it may pleaſe thee to illuminate all Biſhops, Paſtours and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it foorth and ſhew it accordingly.

We beſeech thee, &c.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobility, with grace, wiſdome and underſtanding.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giving them grace to execute juſtice, and to maintaine truth.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee, &c.

That it may pleaſe thee to give to all Nations, unity, peace, and concord.

We beſeech thee, &c.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beſeech thee, &c.

That it may pleaſe thee to give to all thy people increaſe of grace, to heare meekely thy Word, and to receive it with pure affection, and to bring foorth the fruits of the Spirit.

We beſeech thee, &c.

That it may pleaſe thee to bring into the way of trueth, all ſuch as have erred and are deceived.

We beſeech thee, &c.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet.

We beſeech thee, &c.

That it may pleaſe thee to ſuccour, help, and comfort, all that be in danger, neceſſity, and tribulation.

We beſeech thee, &c.

That it may pleaſe thee to preſerve all that travell by land or by water, all women labouring of childe, all ſicke perſons and young children, and to ſhew thy pity upon all priſoners and captives.

We beſeech thee, &c.

That it may pleaſe thee to defend and provide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee, &c.

That it may pleaſe thee to have mercy upon all men.

We beſeech thee, &c.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts.

We beſeech thee, &c.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee, &c.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beſeech thee, &c.

Sonne of God: we beſeech thee to heare us.

Sonne of God: we beſeech thee to heare us.

O Lamb of God, that takeſt away the ſinnes of the world.

Grant us thy peace.

O Lamb of God, that takeſt away the ſinnes of the world.

Have mercy upon us.

O Chriſt heare us.

O Chriſt heare us.

Lord have mercy upon us.

Lord have mercy upon us.

Chriſt have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evill. Amen.

The Verſicle.

O Lord deale not with us after our ſinnes.

Anſwere.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſſe us: and graciouſly heare us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodnes they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our eares, and our fathers have declared unto us the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine honour.

Glory be to the Father, &c.
As it was in the beginning, &c.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſinnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of David, have mercy upon us.

Both now and ever vouchſafe to heare us, O Chriſt.

Graciouſly heare us, O Chriſt, graciouſly heare us, O Lord Chriſt.

The Verſicle.

O Lord let thy mercy be ſhewed upon us.

Anſwere.

As we doe put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to looke upon our infirmities, and for the glory of thy Names ſake turne from us all thoſe evils that wee moſt righteouſly have deſerved: and grant that in all our troubles, we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſſe and pureneſſe of living, to thy honour and glory, through our only Mediatour and Advocate Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Kings Majeſtie.

O Lord our heavenly Father, high and mightie, King of kings, Lord of lords, the only ruler of Princes, which doſt from thy Throne behold all the dwellers upon earth, moſt heartily wee beſeech thee

thee with thy favour to behold our most gracious Soveraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plentiously with heavenly gifts, graut him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicitie, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queene, &c.

ALmighty God, the fountain of all goodnesse, we humbly beseech thee to blesse our gracious Queen Mary, Prince Charles, and the rest of the royall progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happines, and bring them to thine everlasting kingdome, through Jesus Christ our Lord. Amen.

ALmighty and everlasting God, which onely workest great marvelles, send down upon our Bishops and Curats, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, powre upon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

¶ A prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.

2. Cor. 13. THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore.

¶ For rain if the time require.

O God heavenly Father, which by thy Sonne Jesus Christ, hast promised to all them that seek thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send us, we beseech thee, in this our necessitie, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God which for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: we humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: save and deliver us (we humble beseech thee) from the hands of our enemies, abate their pride, aswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague, or sickneſſe.

O Almighty God, which in thy wrath in the time of King David, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst save the rest: have pity upon us miserable sinners, that now are visited with great sickneſſe and mortality, that like as thou didst then command thine Angel to cease from punishing: so it may now please thee to withdraw from us this plague and grievous sickneſſe, through Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sinnes, yet let the pitifulnesse of thy great mercy loose us, for the honour of Jesus Christs sake, our Mediatour and Advocate. Amen.

¶ A thanksgiving for raine.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we give thee humble thanks, that it hath pleased thee in our greatest necessity to send us at the last a joyfull rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ A thanksgiving for faire weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather: we praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy loving kindneſſe from generation to generation, through Jesus Christ our Lord. Amen.

¶ A thanksgiving for plenty.

O Most mercifull Father, which of thy gracious goodneſſe hast heard the devout prayers of thy Church, and turned our dearth and scarcitie into cheapneſſe and plentie: We give thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy loving kindneſſe unto us, that our land may yeeld us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ A thanksgiving for peace and victory.

O Almighty God which art a strong tower of defence unto thy servants, against the face of their enemies: We yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers, wherewith we were compassed: We acknowledge it thy goodneſſe that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know, that thou art our Saviour, and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ A thanksgiving for deliverance from the plague.

O Lord God, which hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadfull visitation, and now in the midst of judgment remembring mercy, hast redeemed our soules from the jaws of death: We offer unto thy fatherly goodneſſe our selves, our soules and bodies which thou hast delivered, to be a living

sacrifice unto thee, alwaies praising and magnifying thy mercies in the midst of the Congregation, thorow Jesus Christ our Lord. Amen.

Or this.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might justly have fallen upon us by reason of our manifold transgressions and hardnesse of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the noysome pestilence, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: we offer unto thy divine Majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

## ¶ The Collects, Epistles and Gospels to be used at the celebration of the Lords Supper and holy Communion throughout the yeare.

### ¶ The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that wee may cast away the works of darknesse, and put upon us the armour of light, now in the time of this mortall life (in the which thy Sonne Jesus Christ came to visit us in great humility) that in the last day when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortall, through him who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.

Rom. 13. 8. OWe nothing to any man, but this, that ye love one another: For he that loveth another, fulfilleth the Law. For these Commandments, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth; (if there be any other commandment) it is all comprehended in this saying, namely, Love thy neighbour as thy selfe. Love hurteth not his neighbour, therefore is love the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleep: for now is our salvation neerer then when we beleeved. The night is passed, the day is come nigh: let us therefore cast away the deeds of darknesse, and let us put on the armour of light. Let us walk honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and envying: but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

The Gospel.

Matt. 21. 4. AND when they drew neere to Hierusalem, and were come to Bethphage unto mount Olivet, then sent Jesus two of his disciples, saying unto them, Go into the town that lieth over against you, and anon ye shall finde an asse bound, and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, sitting upon an asse and a colt, the foale of the asse used to the yoke. The disciples went and did as Jesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut down branches from the trees, & strawed them in the way. Moreover, the people that went before, & they that came after, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the Highest. And when he was come to Hierusalem, all the city was moved, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth, a citie of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, & overthrew the tables of the mony-changers, and the seats of them that sold doves, and said unto them, It is written, My house shalbe called the house of prayer, but ye have made it a den of theeves.

### ¶ The second Sunday in Advent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: Grant us that we may in such wise heare them, reade, mark, learn, & inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

The Epistle.

Rom. 15. 4. WHatsoever things are written aforetime, they are written for our learning, that we through patience and comfort of the Scriptures, might have hope. The God of patience and consolation, grant you to be like minded one towards another, after the ensample of Christ Jesus: that ye all agreeing together may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye nations together. And again Esay saith, There shall be the root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in beleeving, that ye may be rich in hope, through the power of the holy Ghost.

The Gospel.

Luke 21. 25. THere shall be signes in the Sunne, and in the Moone, and in the starres: and in the earth the people shall be at their wits' end through despaire. The sea and the waters shall roare, and mens hearts shall faile them for feare, & for looking after those things which shall come on the earth: for the powers of heaven shall moove. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then look up, and lift up your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figtree, and all other trees, when they shoot forth their buds, ye see and know of your own selves, that summer is then nigh at hand. So likewise ye also (when yee see these things come to passe) be sure that the kingdome of God is nigh. Verily I say unto you, this generation shall not passe, till all be fulfilled. Heaven and earth shall passe away, but my words shall not passe away.

¶ The

¶ The third Sunday in Advent.

The Collect.

LOrd, wee beseech thee, give eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Jesus Christ.

The Epistle.

1. Cor. 4. 1. LEt a man this wise esteeme us, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithfull. With me it is but a very small thing that I should be judged of you, either of mans judgment: No, I judge not mine owne selfe, for I know nought by my selfe, yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time, until the Lord come, which will lighten things that are hid in darknes, and open the counsels of the hearts, and then shall every man have praise of God.

The Gospel.

Mat. 11. 2. WHen John being in prison, heard the workes of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we looke for another? Jesus answered and said unto them, Go and shew John again what ye have heard and seen; The blinde receive their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised up, and the poore receive the glad tidings of the Gospel, and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went yee out into the wildernesse to see? A reed that is shaken with the winde? or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing are in kings houses. But what went ye out for to see? A Prophet? Verily I say unto you, and more then a Prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Advent.

The Collect.

LOrd raise up (wee pray thee) thy power, and come among us, and with great might succour us, that whereas through our sins and wickednesse, we be sore let and hindered, thy bountifull grace and mercie (through the satisfaction of thy Sonne our Lord) may speedily deliver us: to whom with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle.

Phil. 4. 4. REjoyce in the Lord alway, and again I say, Rejoyce. Let your softnes be knowen to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giving of thanks. And the peace of God (which passeth all understanding) keep your hearts and minds, through Christ Jesu. Amen.

The Gospel.

John 1. 19. THis is the record of John, when the Jewes sent Priests and Levites from Hierusalem to aske him, What art thou? And he confessed, and denied not, & said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayest thou of thy selfe? He said, I am the voice of a Cryer in the wildernes, Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, & said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom yee know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.

¶ On Christmas day.

The Collect.

ALmighty God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle.

Heb. 1. 1. GOd in times past, diverslly and many wayes spake unto the Fathers by Prophets: but in these last dayes he hath spoken to us by his owne Sonne, whom he hath made heire of all things, by whom also he made the world. Which Sonne, being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sins, & sitteth on the right hand of the Majestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his Father, and hee shalbe my son. And again, when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And unto the Angels he saith, He maketh his Angels Spirits, and his ministers a flame of fire. But unto the Sonne he saith, Thy seat (O God) shall be for ever and ever, the Scepter of thy Kingdome is a right Scepter: thou hast loved righteousnesse, and hated iniquity. Wherefore O God, even thy God, hath anoynted thee with the oyle of gladnesse above thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy yeeres shall not faile.

The Gospel.

John 1. 1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse to beare witnesse of the light, that all men through him might beleeve. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light which lighteth every man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne received him not. But as many as received him, to them gave hee power to be made sonnes of God, even them that beleeved on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and wee saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ S. Stevens day.

The Collect.

GRant us, O Lord, to learne to love our enemies, by the example of thy Martyr Saint Steven, who

who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Nativitie, which shall be said continually unto New yeeres day.

The Epistle.

Acts 7.55. AND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their eares, and ran upon him all at once, and cast him out of the City, and stoned him. And the witnesses laid downe their clothes at a young mans feete, whose name was Saul: and they stoned Steven, calling on, and saying, Lord Jesu receive my spirit. And he kneeled down, and cryed with a loud voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleep.

The Gospel.

Mat. 23. 34. BEhold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that upon you may come all the righteous blood which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the Altar. Verily I say unto you, All these things shall come upon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the Hen gathereth her chickins under her wings, and ye would not? Behold, your house is left unto you desolate. For I say unto you, ye shall not see me hencefoorth, till that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. John Evangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light upon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Evangelist John, may attaine to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

1. John. 1. 1. THat which was from the beginning, which we have heard, which we have seene with our eyes, which we have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have seene, and beare witnesse, and shew unto you that eternall life, which was with the Father, and appeared unto us.) That which we have seene, & heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father and his Sonne Jesus Christ. And this we write unto you, that ye may rejoyce, and that your joy may be full. And this is the tydings which we have heard of him, & declare unto you, that God is light, and in him is no darknesse at all. If we say we have fellowship with him, and walk in darknes, we lie, and do not the trueth. But and if we walke in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Sonne cleanseth us from all sinne. If we say we have no sinne, we deceive our selves, and the trueth is not in us. If we knowledge our sinnes, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnes. If we say we have not sinned, we make him a lyar, and his word is not in us.

The Gospel.

John 21. 19. JEsus said unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, he said unto Jesus, Lord, what shall he here doe? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not to him, Hee shall not die: but, If I will that he tarry till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, & we know that his testimony is true. There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not containe the books that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the young innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we doe confesse, through Jesus Christ our Lord.

The Epistle.

Apoc. 14 1. I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred and forty foure thousand, having his Name and his Fathers Name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of Harpers, harping with their harps. And they sung as it were a new song before the seat, and before the foure beasts & Elders, and no man could learne the song, but the hundred & forty foure thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe whithersoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God.

The Gospel.

Mat. 2. 13. THe Angel of the Lord appeared to Joseph in a sleep, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there, till I bring thee word. For it will come to passe that Herod will seeke the child to destroy him. So when he awoke, he tooke the childe and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Sonne. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old, or under) according to the time, that he had diligently knowen out of the Wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c (As upon Christmasday)

The Epistle.

Gal. 4. 1. AND I say, that the heire (as long as he is a childe) differeth not from a servant, though he be Lord of all, but is under tutors and governours, untill the time that the Father hath appointed: Even so we also, when we were children, were in bondage under the ordinances of the world: But

But when the time was full come, God sent his Sonne made of a woman, and made bond unto the Law, to redeeme them which were bond unto the Law, that we through election might receive the inheritance that belongeth unto the naturall sonnes. Because ye are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth Abba Father. Wherefore now thou art not a servant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Matth. 1. 1. THis is the booke of the generation of Jesus Christ the sonne of David, the sonne of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the King: David the King begat Solomon, of her that was the wife of Uri: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begate Ezekias: Ezekias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ. And so all the generations from Abraham unto David, are fourteene generations. And from David unto the captivity of Babylon, are fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph (before they came to dwell together) she was found with child by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared unto him in sleep, saying, Joseph thou sonne of David, feare not to take unto thee Mary thy wife: for that which is conceived in her, commeth of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his name Jesus, for he shall save his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring forth a Sonne, and they shall call his name Emmanuel: which if a man interpret, is as much to say, as God with us. And Joseph assoon as he awoke out of sleep, did as the Angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till shee had brought forth her first begotten Sonne, and called his name Jesus.

## ¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Son to be circumcised, and obedient to the Law for man: grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in circumcision, or when he was in the uncircumcision? not in time of circumcision, but when he was yet uncircumcised, and he received the signe of circumcision, as a seale of the righteousnesse of faith, which he had yet being uncircumcised, that he should be the father of all them that beleeve, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not unto them only which came of the circumcised, but unto them also which walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vain, and the promise of none effect. Rom. 4. 8.

The Gospel.

AND it fortuned assoon as the Angels were gone away from the shepherds into heaven, they said one to another, Let us goe even now unto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And when they had seene it, they published abroad the saying that was told them of that childe. And all they that heard it, wondered at those things which were told them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seene, even as it was told unto them. And when the eighth day was come, that the childe should be Circumcised, his Name was called Jesus, which was named of the Angel before he was conceived in the wombe. Luke 2. 15.

¶ If there bee any Sunday betweene the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used the day of Circumcision.

## ¶ The Epiphanie.

The Collect.

O God, which by the leading of a Star didst manifest thy only begotten Son to the Gentiles: mercifully grant, that wee which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministration of the grace of God which is given me to you-ward. For by revelation shewed he the mystery unto me, as I wrote afore in few words, whereby when ye reade, ye may understand my knowledge in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy apostles & prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, & partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God which is given unto me after the working of his power. Unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, & to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent Ephes. 3. 1.

that

that now unto the rulers and powers in heavenly things, might be knowen by the Congregation the manifold wisedome of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom we have boldnesse and entrance, with the confidence which is by the faith of him.

The Gospel.

Matth. 2.1. When Jesus was borne in Bethlehem, a citie of Jury, in the time of Herod the king: behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Jewes? for wee have seene his starre in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all the citie of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they said unto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Juda: for out of thee shall come unto me the Captaine that shall governe my people Israel. Then Herod, when he had privily called the wise men, he enquired of them diligently what time the Starre appeared. And hee bade them go to Bethlehem, and said, Go your way thither, and search diligently for the childe: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the Starre, which they saw in the East, went before them, till it came and stood over the place wherein the Childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the Childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered unto him gifts, Gold, Frankincense and Myrrhe. And after they were warned of God in a sleep, that they should not go again to Herod, they returned into their own country another way.

## ¶ The first Sunday after the Epiphany.

The Collect.

LOrd, we beseech thee, mercifully to receive the prayers of thy people, which call upon thee: and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 12.1. I Beseech you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quick sacrifice, holy and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world, but be ye changed in your shape by the renewing of your minde, that ye may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to every man among you, that no man stand high in his own conceit, more then it becommeth him to esteeme of himselfe: but so judge of himselfe, that he be gentle and sober, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not one office: so we being many, are one body in Christ, and every man among our selves one anothers members.

The Gospel.

Luke 2.42. THe father and mother of Jesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Jesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to have beene in the company, came a dayes journey, and sought him among their kinsfolk and acquaintance: And when they found him not, they went back again to Hierusalem, & sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the midst of the doctors, hearing them and asking them: And all that heard him, were astonished at his understanding and answers. And when they saw him, they marvelled. And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How happened it that ye sought me? Wist ye not that I must go about my Fathers businesse? And they understood not that saying which he spake unto them. And he went down with them, & came to Nazareth, and was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdome, and age, and in favour with God & men.

## ¶ The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, which doest govern all things in heaven and earth: mercifully heare the supplications of thy people, and grant us thy peace all the dayes of our life, through Jesus Christ our Lord.

The Epistle.

SEeing that we have divers gifts, according to the grace that is given unto us, if a man have the gift of prophecie, let him have it, that it bee agreeing to the Faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with chearefulnesse. Let love bee without dissimulation. Hate that which is evill, and cleave unto that which is good. Be kinde one to another with brotherly love. In giving honour, goe one before another. Be not slothfull in the businesse which ye have in hand. Be fervent in spirit. Apply your selves to the time. Rejoyce in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessity of the Saints. Be ready to harbour. Blesse them that persecute you. Blesse I say, and curse not. Be merry with them that are merry. Weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selves equall to them of the lower sort. Rom. 12.6.

The Gospel.

AND the third day was there a marriage in Cana a City of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) unto the marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman what have I to doe with thee? mine houre is not yet come. His mother said unto the ministers, Whatsoever he saith unto you, doe it. And there were standing there six water pots of stone, after the manner of purifying of the Jewes, containing two or three firkins a piece. Jesus said unto them, Fill the water pots, with water. And they filled them up to the brimme. And he said unto them, Draw out now, and beare unto the Governour of the feast. And they bare it. When the Ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water, knew) hee called the bridegroome, and said unto him, Every man at the beginning doeth set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeved on him. John 2.1.

¶ The

## ¶ The third Sunday after the Epiphany.

### The Collect.

ALmighty and everlasting God, mercifully looke upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend us, through Christ our Lord.

### The Epistle.

Rom. 12. 16. BE not wise in your own opinions. Recompense to no man evill for evill. Provide afore hand things honest, not only before God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dearely beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine ene my hunger, feed him: if he thirst, give him drinke: for in so doing, thou shalt heap coales of fire on his head. Be not overcome of evill, but overcome evill with goodnesse.

### The Gospel.

Mat. 8. 1. WHen he was come down from the mountain, much people followed him. And behold, there came a Leper and worshipped him, saying, Master, if thou wilt thou canst make me cleane. And Jesus put forth his hand, and touched him, saying, I will, be thou cleane, and immediately his leprosie was cleansed. And Jesus said unto him, Tell no man, but go and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse unto them. And when Jesus was entred into Capernaum, there came unto him, a Centurion, and besought him, saying, Master, my servant lyeth at home sicke of the palsie, and is grievously pained. And Jesus said, When I come unto him I will heale him. The Centurion answered, and said, Sir, I am not worthy that thou shouldest come under my roofe: but speake the word only, and my servant shall be healed. For I also my selfe am a man subject to the authority of another, and have souldiers under me: and I say unto this man, Go, and he goeth: and to another man, Come, and he commeth: and to my servant, Do this, and he doeth it. When Jesus heard these words, he marvelled, and said to them that followed him, Verily I say unto you, I have not found so great faith in Israel. I say unto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Jacob, in the kingdome of heaven: But the children of the kingdome shall be cast out into utter darkenesse, there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou beleevest, so be it unto thee. And his servant was healed the selfe same houre.

## ¶ The fourth Sunday after the Epiphany.

### The Collect.

GOd which knowest us to be set in the midst of so many and great dangers, that for mans frailnesse we cannot alway stand uprightly: grant to us the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and overcome, through Christ our Lord. Amen.

### The Epistle.

Rom. 13. 1. LEt every soule submit himselfe unto the authority of the higher powers: For there is no power but of God. The powers that be, are ordeined of God. Whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receive to themselves damnation. For rulers are not fearefull unto them that do good, but to them that do evill. Wilt thou be without feare of the power? do well then, and so shalt thou be praised of the same: for he is the Minister of God for thy wealth. But if thou do that which is evill, then feare: for he beareth not the sword for naught: for he is the Minister of God to take vengeance on them that do evill. Wherefore ye must needs obey, not onely for feare of vengeance, but also because of conscience: and even for this cause pay ye tribute: For they are gods Ministers, serving for the same purpose. Give to every man therefore his duty: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

### The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, Why are ye fearefull, O ye of little faith? Then he arose and rebuked the winds and the sea, and there followed a great calme. But the men marvelled, saying, What manner of man is this, that both winds and sea obey him? And when he was come to the other side, into the country of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way. And behold, they cryed out, saying, O Jesu, thou Sonne of God, what have we to do with thee? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said unto them, Go your waies. Then went they out and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the Citie, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole City came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. Mat. 8 23.

## The fifth Sunday after the Epiphany.

### The Collect.

LOrd, we beseech thee to keepe thy Church and household continually in thy true Religion, that they which do leane onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

### The Epistle.

PUt upon you as the Elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so do ye. Above all these things put on love, which is the band of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plentifully with all wisedome. Teach and exhort your owne selves in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever yee doe in word or deede, doe all in the Name of the Lord Jesu, giving thanks to God the Father by him. Col. 3. 12.

### The Gospel.

THe Kingdome of heaven is like unto a man which sowed good seede in his field: but while men slept, his enemie came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought foorth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, diddest thou not sowe good seede in thy field? from whence then hath it tares? He said unto them, The envious man hath done this. The servants said unto him, Wilt thou then that wee goe and weed them up? But he said, Nay, lest while yee gather up the tares, ye plucke up also the wheat with them: let both grow together. Mat. 13. 24.

together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye first the tares, and bind them together in sheaves to be burnt, but gather the wheat into my barne.

¶ The sixt Sunday (if there bee so many) shall have the Collect, Epistle and Gospel, that was upon the fifth Sunday.

## ¶ The Sunday called Septuagesima.

### The Collect.

O Lord, wee beseech thee favourably to heare the prayers of thy people, that wee which are justly punished for our offences, may be mercifully delivered by thy goodnesse, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth world without end. Amen.

### The Epistle.

1.Cor. 9.24. PErceive yee not, how that they which runne in a course, runne all, but one receiveth the reward? So runne that yee may obtaine. Every man that proveth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but we to obtaine an everlasting crowne. I therefore so runne, not as at an uncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subjection, lest by any meanes it come to passe, that when I have preached to other, I my selfe should be cast away.

### The Gospel.

Matt. 20.1 THe Kingdome of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a penny a day, he sent them into his vineyard. And hee went out about the third houre, and saw other standing idle in the market place, and said unto them, Goe yee also into the vineyard, and whatsoever is right, I will give you: and they went their way. Againe hee went out about the sixth and ninth houre, and did likewise. And about the eleventh houre hee went out, and found others standing idle, and said unto them, Why stand yee here all the day idle? They said unto him, because no man hath hired us. Hee saith unto them, Goe yee also into the vineyard, and whatsoever is right, that shall yee receive. So when Even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last untill the first. And when they did come, that came about the eleventh houre, they received every man a peny. But when the first came also, they supposed that they should have received more, and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one houre, and thou hast made them equall with us, which have borne the burden and heate of the day. But hee answered unto one of them, and said, Friend, I doe thee no wrong: Didst thou not agree with me for a penny? Take that thine is, and goe thy way: I will give unto this last, even as unto thee. Is it not lawfull for me to do as me listeth with mine owne goods? Is thine eye evill because I am good? So the last shall bee first, and the first shall be last. For many be called, but few be chosen.

## ¶ The Sunday called Sexagesima.

### The Collect.

LOrd God, which seest that wee put not our trust in any thing that we doe: mercifully grant, that by thy power wee may be defended against all adversitie, through Jesus Christ our Lord. Amen.

### The Epistle.

2.Cor 11. 19. YEe suffer fooles gladly, seeing your selves are wise. For yee suffer if a man bring you into bondage, if a man devoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherein soever any man dare be bolde (I speake foolishly) I dare be bold also. They are Hebrewes, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jewes five times received I fortie stripes save one. Thrice was I beaten with rods. I was once stoned. I suffered thrice shipwracke. Night and day have I beene in the deepe Sea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine owne Nation, in jeopardies among the Heathen, in perils in the Citie, in perils in the wildernesse, in perils in the Sea, in perils among false brethren, in labour and travaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: Beside the things which outwardly happen unto me, I am cumbred daily, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

### The Gospel.

WHen much people were gathered together, Luke 8.4. and were come to him out of all Cities, hee spake by a similitude. The sower went out to sowe his seed, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre devoured it up. And some fell on stones, and assoone as it was sprung up, it withered away, because it lacked moysture. And some fell among thornes, and the thornes sprang up with it and choked it. And some fell on good ground, and sprang up, and bare fruit an hundred fold. And as he said these things, he cried, He that hath eares to heare, let him heare. And his disciples asked him, saying, What manner of similitude is this? and he said, Unto you it is given to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not understand. The parable is this. The seed is the word of God. Those that are beside the way, are they that heare: then commeth the devill, and taketh the word out of their hearts, least they should beleeve and be saved. They on the stones are they, which when they heare, receive the word with joy, and these have no roots, which for a while beleeve, and in time of temptation goe away. And that which fell among thornes, are they, which when they have heard, goe foorth, and are choked with cares and riches, and voluptuous living, and bring foorth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruit through patience.

## ¶ The Sunday called Quinquagesima.

### The Collect.

O Lord, which doest teach us that all our doings without charitie are nothing worth: send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: Grant this for thine onely Sonne Jesus Christ his sake.

### The Epistle.

1.Cor. 13.1. THough I speake with tongues of men and of Angels, and have no love, I am even as sounding brasse, or as a tinkling Cymball. And though I could prophesie, and understand all secrets, and all knowledge: yea, if I have all faith, so that I could move mountaines out of their places, and yet have no love, I am nothing. And though I bestow all my goods

to

to feed the poore, & though I gave my body even that I burned, & yet have no loue, it profiteth me nothing. Loue suffereth long, & is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the truth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: but when that which is perfect is come, then that which is vnperfect shalbe done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: but assoone as I was a man, I put away childishnes. Now we see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly: but then shall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen these three: but the chiefe of these is Loue.

The Gospel.

Luk. 18. 31. IEsus took vnto him the twelue, and said vnto them, Behold, we goe vp to Hierusalem, and all shall be fulfilled which are written by the Prophets of the Sonne of man. For hee shall be deliuered vnto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they will put him to death, and the third day hee shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blind man sate by the high way side begging. And when he heard the people passe by, hee asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu, thou Sonne of Dauid haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cryed so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I do vnto thee? And hee said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him praysing God. And all the people when they saw it, gaue praise vnto God.

## ¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtain of thee, the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel 2. 12. TVrne you vnto me with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bride-groome go forth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the Heathen be lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

When ye fast, be not sad, as the hypocrites are: Mat. 6. 1
for they disfigure their faces, that it may appeare vnto men how that they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, annoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake thorow and steale: but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow, nor steale. For where your treasure is, there will your hearts be also.

## ¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes and forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

WE as helpers exhort you, that ye receiue not 2. Cor. 6. 1.
the grace of God in vaine. For he saith, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let us giue none occasion of euill, that in our office be found no fault: but in all things let us behaue our selues as the Ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousnesse, on the right hand, and on the left, by honour & dishonour, by euill report, and good report: as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold, we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

The Gospel.

THen Iesus was led away of the Spirit into the Matt. 4. 1.
wildernesse, to be tempted of the deuill. And when he had fasted fourty dayes, and fourty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be the Sonne of God, cast thy selfe down headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, It is written again, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and shewed him all the Kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuil left him, and behold, the Angels came and ministred vnto him.

¶ The

## ¶ The second Sunday in Lent.

### The Collect.

ALmightie God, which doest see that we have no power of our selves to helpe our selves: keepe thou us both outwardly in our bodies, and inwardly in our soules, that we may be defended from all adversities which may happen to the body, and from all evill thoughts which may assault and hurt the soule, through Jesus Christ, &c.

### The Epistle.

1.Thes.4.1. WE beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more, even as ye have received of us how ye ought to walke, and to please God. For yee know what commandements we gave you by our Lord Jesus Christ. For this is the will of God, even your holinesse: that yee should abstaine from fornication, and that every one of you should know how to keep his vessell in holinesse and honour, and not in the lust of concupiscence as do the heathen which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath not called us unto uncleannesse, but unto holinesse. Hee therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

### The Gospel.

Mat 15.21. JEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed unto him, saying, Have mercy on me, O Lord, thou Sonne of David: my daughter is pitcously vexed with a devill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after us. But hee answered and said, I am not sent, but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eate of the crumbes which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the same time.

## ¶ The third Sunday in Lent.

### The Collect.

WE beseech thee Almightie God, looke upon the heartie desires of thy humble servants, and stretch forth the right hand of thy Majestie to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

### The Epistle.

Ephes 5.1. BE ye the followers of God as deare children, and walke in love, even as Christ loved us, and gave himselfe for us, an offering and a sacrifice of a sweet savour to God. As for fornication, and all uncleannesse, or covetousnesse, let it not be once named among you, as it becommeth Saints, or filthinesse, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either uncleane person, or covetous person, (which is a worshipper of images) hath any inheritance in the Kingdome of Christ and of God. Let no man deceive you with vain words: for because of such things commeth the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitfull workes of darknesse, but rather rebuke them. For it is a shame even to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest: For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light.

### The Gospel.

JEsus was casting out a devill that was dumbe. Luk.11.14
And when he had cast out the devill, the dumbe spake, and the people wondred. But some of them said, He casteth out devils through Beelzebub the chiefe of the devils. And other tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdome divided against it selfe, is desolate, and one house doeth fall upon another. If Satan also be divided against himselfe, how shall his kingdome endure? Because ye say, I cast out devils through Beelzebub. If I by the helpe of Beelzebub cast out devils, by whose helpe do your children cast them out? therefore shall they be your Judges. But if I by the finger of God cast out devils, no doubt the kingdome of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he commeth upon him, and overcommeth him, he taketh from him all his harnesse, wherein he trusted, and divideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the uncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift up her voyce, and said unto him, Happy is the wombe that bare thee, and the pappes which gave thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

## ¶ The fourth Sunday in Lent.

### The Collect.

GRant wee beseech thee Almighty God, that wee which for our evill deedes are worthily punished, by the comfort of thy grace may mercifully be relieved through our Lord Jesus Christ. Amen.

### The Epistle.

TEll mee (yee that desire to bee under the Law) Gal.4.21.
doe yee not heare of the Law? For it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free-woman. Yea, and he which was borne of the bond-woman, was borne after the flesh: but hee which was borne of the free-woman, was borne by promise. Which things are spoken by an allegory: for these are two testaments, the one from the mount Sina, which gendreth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren that beareſt no children, breake forth and cry thou that travailest not: for the desolate hath many moe children then shee that hath an husband. Brethren, wee are after Isaac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the spirit: even so it is now. Nevertheless, what saith the Scripture? Put a way the bond-woman and her sonne: for the sonne of the bond-woman shall not bee heire with the sonne of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Gospel.

John 6. 1. JEsus departed over the sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them which were diseased. And Jesus went up into a mountaine, and there he sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, hee said unto Philip, Whence shall we buy bread, that these may eate? This he said to prove him, for he himselfe knew what he would do. Philip answered him, Two hundred penie-worth of bread are not sufficient for them, that every man may take a little. One of his Disciples (Andrew Simon Peters brother) saith unto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to the Disciples, and the Disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he said unto his Disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a trueth the same Prophet that should come into the world.

## ¶ The fift Sunday in Lent.

The Collect.

WE beseech thee Almightie God, mercifully to look upon thy people, that by thy great goodnes they may be governed & preserved evermore both in body & soul, through Jesus Christ our Lord. Amen.

The Epistle.

Heb. 9. 11. CHrist being an high Priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the bloud of goates and calves: but by his own bloud he entred in once into the Holy place, and found eternall redemption. For if the bloud of oxen and of goats, and the ashes of a young cow, when it is sprinckled, purifieth the uncleane, as touching the purifying of the flesh: how much more shall the bloud of Christ, which through the eternall Spirit offered himselfe without spot to God, purge your consciences from dead works, for to serve the living God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were under the first Testament, they which are called might receive the promise of eternall inheritance.

The Gospel.

John 8. 46. WHich of you can rebuke me of sinne? If I say the trueth, why doe ye not beleeve me? He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God. Then answered the Jewes, and said unto him, Say wee not well, that thou art a Samaritane, and hast the devill? Jesus answered, I have not the devill: but I honour my Father, and ye have dishonoured me. I seek not mine own praise, there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now wee know that thou hast the devill. Abraham is dead, and the Prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham which is dead? And the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet ye have not knowen him: but I know him. And if I say, I know him not, I shall be a liar like unto you. But I know him, and keep his saying. Your Father Abraham was glad to see my day: & he saw it, and rejoyced. Then said the Jews unto him, Thou art not yet fifty years old, & hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Yer Abraham was borne, I am. Then took they up stones to cast at him: but Jesus hid himself, & went out of the temple.

## ¶ The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.

Phil. 2. 5. LEt the same minde be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robberie to be equall with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the Name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth; and that all tongues should confesse that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

Mat. 26. 2. AND it came to passe, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two dayes shall be Easter, and the Son of man shall be delivered over to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, unto the palace of the high Priest (which was called Caiaphas) and held a councell, that they might take Jesus by subtilty, and kill him. But they said, Not on the holi-day, lest there be an uproare among the people. When Jesus was in Bethany, in the house of Simon the Leper, there came unto him a woman, having an alabaster box of precious ointment, and powred it on his head as he sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serveth this waste? This ointment might have been well sold, and given to the poore. When Jesus understood that, hee said unto them, Why trouble yee the woman? for shee hath wrought a good work upon me: For ye have the poore alwayes with you, but me ye shall not have alwayes. And in that she hath cast this ointment on my bodie, she did it to bury me. Verily I say unto you, Wheresoever this Gospel shall be preached in all the world, there shall also this be told that she hath done for a memoriall of her. Then one of the twelve (which was called Judas Iscariot) went unto the chiefe Priests, and said unto them, What wil ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth hee sought opportunity to betray him. The first day of Sweet-bread, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passeover. When the Even was come, hee sate downe with the twelve:

and as they did eate, he said, Verily, I say unto you, that one of you shall betray me. And they were exceeding sorrowfull, and began every one of them to say unto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but wo unto that man by whom the Sonne of man is betrayed: it had been good for that man if he had not beene borne. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eate, this is my body. And he took the Cup, and thanked, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the new Testament) that is shed for many for the remission of sins. But I say unto you, I will not drinke henceforth of this fruit of the Vine-tree, untill that day when I shall drink it new with you in my Fathers kingdome. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Jesus with them unto a Farme place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter, and the two sonnes of Zebedee, and began to ware sorrowfull and heavy. Then said Jesus unto them, My soule is heavie even unto the death: tarry yee here and watch with mee. And he went a little further, and fell flat on his face and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples, and found them asleepe, and said unto Peter, What, could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from mee, except I drink of it, thy will be fulfilled. And hee came and found them asleepe againe, for their eyes were heavy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and said unto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners, Rise, let us be going, behold, he is at hand that doth betray me. While he yet spake, loe, Judas one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief Priests and Elders of the people: but he that betrayed him gave them a token, saying, Whomsoever I kisse, the same is he, hold him fast. And foorthwith he came to Jesus and said, Haile Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, & drew his sword, and strook a servant of the high Priests, and smote off his eare. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish, with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me even now more then twelve legions of Angels? But how then shall the Scriptures be fulfilled? For thus it must be. In that same houre said Jesus to the multitude, Ye be come out as it were to a thief with swords and staves for to take me? I sate daily with you teaching in the Temple, and ye took me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they took Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off unto the high Priests palace, and went in, and sate with the servants to see the end. The chiefe Priests and Elders, and all the Councell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it again in three dayes. And the chief Priest arose, and said unto him, Answerest thou nothing? Why do these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said unto him, I charge thee by the living God, that thou tell us whether thou bee Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold, now ye have heard his blasphemy, what thinke yee? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell us, thou Christ, who is hee that smote thee? Peter sate without in the court, and a damosell came to him, saying, Thou also wast with Jesus of Galilee. But he denyed before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denyed with an oath, saying, I doe not know the man. After a while came unto him they that stood by, and said unto Peter, Surely thou art even one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediatly the cock crew. And Peter remembred the word of Jesu, which said unto him, Before the cock crow, thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a Councell against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilate, the deputy. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirty plates of silver, to the chiefe Priests and Elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us? see thou to that. And he cast down the silver plates in the Temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawfull for to put them into the Treasury, because it is the price of blood. And they took counsell, & bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, untill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field, as the Lord appointed me. Jesus stood before the deputy, and the deputy asked him, saying, Art thou the king of the Jews? Jesus said unto him, Thou sayest. And when he was accused of the chiefe priests & elders, he answered nothing. Then said Pilate unto him, Hear-

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est thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the deputy marvelled greatly. At that feast the deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner, called Barabbas. Therfore when they were gathered together, Pilate said, Whether will ye that I give loose unto you Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgement, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffred this day many things in my sleep because of him. But the chiefe priests and elders perswaded the people that they should aske Barabbas, and destroy Jesus. The deputy answered, and said unto them, Whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The deputy said, What evill hath he done? But they cried the more, saying, Let him be crucified. When Pilate saw that he could prevaile nothing, but that more busines was made, he tooke water and washed his hands before the people, saying, I am innocent of the blood of this just person, see ye. Then answered all the people, and said, His blood be on us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the souldiers of the deputy took Jesus into the common-hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile king of the Jewes. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to bear his crosse. And they came unto the place which is called Golgotha, (that is to say, a place of dead mens sculs) and gave him vineger mingled with gall to drink. And when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sate and watched him there, and set up over his head the cause of his death written, This is Jesus, the King of the Jewes. Then were there two theeves crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the temple of God, and diddest build it in three dayes, save thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders said, He saved other, himselfe he cannot save. If he bee the King of Israel, let him now come down from the crosse, and wee will beleeve him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Son of God. The theeves also which were crucified with him, cast the same in his teeth. From the sixth houre was there darknesse over all the land until the ninth houre. And about the ninth houre Jesus cried with a loud voyce, saying, Eli, Eli, lama sabachthani! that is to say, My God, My God, why hast thou forsaken me! Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vineger, he put it on a reed, and gave him to drink. Other said, Let bee, let us see whether Elias will come and deliver him. Jesus, when he had cried again with a loud voice, yeelded up the Ghost. And behold, the vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graves did open, and many bodies of Saints which slept arose, and went out of the graves after his resurrection, and came into the holy citie, and appeared unto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee ministring unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

## ¶ Munday before Easter.

### The Epistle.

What is he this that cometh from Edom with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousnesse, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-presse? I have troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeare when my people shall be delivered is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me up. Then I held me by mine own arme, and my ferventnesse sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own favour, and according to the multitude of his loving kindnes. For he said, These no doubt are my people, and no shrinking children: and so he was their Saviour. In their troubles he was also troubled with them, and the Angel that went forth from his presence delivered them. Of very love and kindnesse that he had unto them, he redeemed them. Hee hath born them, and carried them up ever since the world began. But after they provoked him to wrath, and vexed his holy minde, he was their enemie, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheep? Where is he that hath given his holy Spirit among them? he led them by the right hand of Moses with his glorious arme, dividing the water before them, whereby he gat himselfe an everlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus, O God, hast thou led thy people, to make thy selfe a glorious Name withall. Look down then from heaven, & behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jelousie, thy strength, the multitude of thy mercies, and thy loving kindnesse will not bee intreated of us? yet art thou our Father: for Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and Redeemer, and thy Name is everlasting. O Lord, wherefore hast thou let us out of the way? Wherefore hast thou hardened our hearts, that wee feare thee not? Bee at one with us again for thy servants sake, and for the generation of thine heri-

Esay 63.

tage. Thy people have but a little of thy Sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The Gospel.

Mark 14.1 After two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sate at meat, there came a woman having an alabaster bore of ointment called Nard, that was pure and costly, and she brake the bore, and powred it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? for it might have been sold for more then three hundred pence, and have been given to the poore: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? Shee hath done a good work on me: for ye have the poore with you alwayes, and whensoever ye will, ye may do them good: but me have ye not alwayes. She hath done that she could, she came aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelve, went away unto the high Priests, to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Passeover) his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeover? And he sent forth two of his disciples, and said unto them, Go ye into the citie, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever hee goeth in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the Passeover with my disciples? And hee will shew you a great Parlour paved and prepared, there make ready for us. And his disciples went forth, and came into the citie, and found as he had said unto them. And they made ready the Passeover. And when it was now eventide, he came with the twelve: and as they sate at board, and did eat, Jesus said, Verily, I say unto you, one of you (that eateth with mee) shall betray mee. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered and said unto them, It is one of the twelve, even he that dippeth with mee in the platter. The Son of man truely goeth as it is written of him: but woe unto that man by whom the Sonne of man is betrayed: good were it for that man if hee had never been borne. And as they did eat, Jesus took bread, and when he had given thanks, he brake it, and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my bloud of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, untill that day that I drink it new in the Kingdome of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: For it is written, I will smite the Shepherd, and the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to wax abashed, and to be in an agony, and said unto them, My soule is heavie even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible, the houre might passe from him. And he said, Abba, Father, All things are possible unto thee, take away this cup from me: Nevertheless, not as I will, but as thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch ye & pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went aside, and prayed, and spake the same words. And he returned, and found them asleep again, for their eyes were heavie, neither wist they what to answer him. And he came the third time, and said unto them, Sleep henceforth, and take your ease, it is enough. The houre is come, behold, the Sonne of man is betrayed into the hands of sinners. Rise up, let us go: loe, he that betrayeth me is at hand. And immediately while he yet spake, commeth Judas (which was one of the twelve) and with him a great number of people, with swords and staves from the high Priests, and Scribes, and Elders. And he that betrayed him, had given them a generall token, saying, Whomsoever I do kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a servant of the high Priests, and cut off his eare. And Jesus answered, and said unto them, Ye be come out as unto a thiefe, with swords and staves for to take me: I was daily with you in the Temple teaching, and ye tooke me not: but these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine young man clothed in linen upon the bare, and the young men caught him, and he left his linen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, & the Scribes. And Peter followed him a great way off (even till he was come into the Palace of the high Priest) and he sate with the servants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, & brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood up among them and asked Jesus, saying, Answerest thou nothing? how is it that these beare witnesse against thee? But he held his peace and answered nothing. Againe the high Priest asked him, and said unto him, Art thou Christ the Sonne of the blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and comming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him and to cover his face, and to beat him with fists,

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and to say unto him, Aread. And the servants buffetted him on the face. And as Peter was beneath in the Palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cock crew. And a damosell (when she saw him) began again to say unto them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembred the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny mee three times: and he began to weep.

## ¶ Tuesday before Easter.

### The Epistle.

May 50.5. THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my back unto the smiters, and my cheekes to the nippers. I turn not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I have hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that justifieth me: who will then go to law with me? let us stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth, the moth shall eate them up. Therefore whoso feareth the Lord among you, let him heare the voice of his servant. Whoso walketh in darknesse, and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stir up the coales. Walke on in the glistering of your owne fire, and in the coales that ye have kindled. This commeth unto you from my hand, namely, that ye shall sleep in sorrow.

### The Gospel.

Mark 15.1. AND anon in the dawning, the high Priests held a Councell with the Elders, and the Scribes, and the whole congregation, and bound Jesus, and led him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered, and said unto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as hee had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jews? for he knew that the high Priests had delivered him of envy. But the high Priests mooved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the King of the Jews? And they cryed again, Crucifie him. Pilate said unto them, What evill hath he done? And they cryed the more fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile king of the Jewes. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha (which if a man interpret, is, The place of dead mens skuls.) And they gave him to drink, wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Jewes. And they crucified with him two theeves, the one on his right hand, and the other on his left: and the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying: Ah wretch, thou that destroyest the Temple, and buildest it againe in three dayes, save thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes, and said, He saved other men, himselfe he cannot save. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeve. And they that were crucified with him, checked him also. And when the sixth houre was come, darknesse arose over all the earth, untill the ninth houre. And at the ninth houre, Jesus cryed with a loude voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cryed with a loude voyce, and gave up the Ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion, which stood before him, saw that he so cried, and gave up the Ghost, he said, Truly, this man was the Son of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women, which came up with him to Hierusalem. And now when the Even was come (because it was the day of preparing that goeth before the Sabbath) Joseph of the city of Arimathea, a noble Counsellour, which also looked for the kingdome of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had been any while dead. And when he knew the trueth of the Centurion, he gave the body to Joseph. And he bought a linen cloth, and tooke him downe, and wrapped him in the linen cloth, and laid him in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Marie Magdalene, and Marie Joses beheld where hee was laid.

## ¶ Wednesday before Easter.

### The Epistle.

WHereas is a Testament, there must also of ne- Heb. 9.16.
cessitie be the death of him that maketh the Testament. For the Testament taketh authority when

men are dead. For it is yet of no value as long as he that maketh the Testament is alive. For which cause also, neither the first Testament was ordained without bloud. For when Moses had declared all the Commandments to all the people according to the Law, he took the bloud of calves and of goats, with water and purple wooll, and hysope, and sprinckled both the Booke and all the people, saying, This is the bloud of the Testament which God hath appointed unto you. Moreover, he sprinckled the Tabernacle with bloud also, and all the ministring vessels. And almost all things are by the Law purged with bloud, and without shedding of bloud is no remission. It is need then that the similitudes of heavenly things be purified with such things: but that the heavenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appeare now in the sight of God for us: not to offer himselfe often, as the high Priest entreth into the holy place every yeare with strange bloud (for then hee must have often suffered since the world began) but now in the end of the world hath hee appeared once to put sinne to flight, by the offering up of himselfe. And as it is appointed unto all men that they shall once die, and then commeth the judgement: even so Christ was once offered, to take away the sinnes of many, and unto them that looke for him, shall he appeare againe without sinne unto salvation.

The Gospel.

Luke 22. 1. The feast of Sweet bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and hee went his way, and communed with the high Priests and Officers, how he might betray him unto them. And they were glad, and promised to give him money. And hee consented, and sought opportunitie to betray him unto them, when the people were away. Then came the day of Sweetbread, when of necessitie the Passeover must be offered. And hee sent Peter and John, saying, Goe, and prepare us the Passeover, that wee may eate it. They said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when yee enter into the citie, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I may eate the Passeover with my Disciples? And he shall shew you a great parlour paved, there make ready. And they went and found as he had said unto them, and they made ready the Passeover. And when the houre was come, he sate downe, and the twelve Apostles with him. And he said unto them, I have inwardly desired to eate this Passeover with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, untill it be fulfilled in the kingdome of God. And hee tooke the cup, and gave thankes, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the Vine, untill the kingdome of God come. And he took bread, and when he had given thankes, hee brake it, and gave it unto them, saying, This is my bodie, which is given for you: this do in the remembrance of me. Likewise also when he had supped, hee took the Cup, saying, This Cup is the new Testament in my bloud, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truely the Sonne of man goeth as it is appointed: but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest. And he said unto them, The kings of Nations reigne over them, and they that have authoritie over them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they which have abiden with me in my temptations. And I appoint unto you a kingdome, as my Father hath appointed to me, that ye may eat and drink at my table in my kingdome, and sit on seates, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith faile not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they said, No. Then said hee unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say unto you, that yet the same which is written, must be performed in me, Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gate himselfe from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt, remoove this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an Angel unto him from heaven, comforting him. And he was in an agonie, and prayed the longer, and his sweat was like drops of bloud trickling downe to the ground. And when he arose from prayer, and was come to his Disciples, hee found them sleeping for heavinesse, and he said to them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the twelve, went before them, and pressed nigh unto Jesus to kisse him. But Jesus said unto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high Priests, and strooke off his right eare. Jesus answered, and said, suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said unto the high Priests and rulers of the Temple, and the Elders which were come to him, Ye be come out as unto a theefe with swords and staves. When I was daily with you in the Temple, ye stretched forth no hands against me, but this is even your very houre, and the power of darkenesse. Then took they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the mids of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him as he sate by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not.

And

And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt denie me thrice: and Peter went out and wept bitterly. And the men that took Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things despitefully said they against him. And assoon as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their counsell, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not beleeve me: and if I ask you, you will not answer, nor let me go. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God? He said, Ye say that I am. And they said, What need we of any further witnesse? For we our selves have heard of his own mouth.

## ¶ Thursday before Easter.

### The Epistle.

1. Cor. 11. 17. THis I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the Congregation, I heare that there is dissension among you, and I partly beleeve it. For there must be sects among you, that they which are perfect among you, may be knowne. When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the Congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus, the same night in which he was betraved, took bread, and when he had given thanks, he brake it, and said, Take ye, and eat, this is my bodie, which is broken for you: This do yee in the remembrance of me. After the same manner also he took the Cup when supper was done, saying, This Cup is the New Testament in my bloud: This do, as oft as ye drink it, in remembrance of me. For as often as yee shall eat this bread, and drink of this cup, yee shall shew the Lords death till he come. Wherefore whosoever shall eate of this bread, and drink of this cup of the Lord unworthily, shall bee guilty of the body and bloud of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body: For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that yee come not together unto condemnation. Other things will I set in order when I come.

### The Gospel.

Luke 23. 1. THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes? He answered him and said, Thou sayest it. Then said Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people, teaching throughout all Jury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as hee knew that he belonged unto Herods Jurisdiction, he sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seene some miracle done by him. Then he questioned with him many words: but hee answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of warre despised him. And when hee had mocked him, he arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you unto him, and loe, nothing worthy of death is done unto him: I will therefore chasten him, and let him loose. For of necessitie he must have let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliver us Barabbas (which for a certain insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake again unto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. He said unto them the third time, What evill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might bee crucified. And the voices of them and of the high Priests prevailed. And Pilate gave sentence that it should be as they required: and he let loose unto them him that for insurrection and murder was cast into prison, whom they had desired. And he delivered unto them Jesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him they laid the Crosse, that he might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned back unto them, and said, Yee daughters of Hierusalem, weepe not for me, but weep for your selves, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they doe this in a green tree, what shall be done in the dry? And there were two evill doers led with him to be slaine. And after that they were come to the place, which is called Calvarie, there they crucified him, and the evill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they wot not what they do. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saved other men, let him save himselfe. if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the King of the Jewes, save thy selfe. And a superscription was written over him with letters of Greek, and Latine, and Hebrew, This is the King of the Jewes. And one of the evill doers which were hanged, railed on him, saying, If thou be Christ, save thy selfe

and us. But the other answered and rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said unto Jesus, Lord, remember mee when thou comnest into thy Kingdome. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with mee in Paradise. And it was about the sixth houre: and there was a darknesse over all the earth, untill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent even through the middes. And when Jesus had cried with a loud voice, he said, Father, into thine hands I commend my Spirit. And when he had thus said, he gave up the Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things. And behold, there was a man named Joseph, a Counseller, and he was a good man and a just: the same had not consented to the counsell, and deed of them, which was of Arimathea, a citie of the Jewes, which same also waited for the Kingdome of God: he went unto Pilate, and begged the body of Jesus, and took it down, and wrapped it in a linnen cloth, and laid it in a sepulchre, that was hewen in stone, wherein never man before had been laid. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and ointments: but rested on the Sabbath day according to the Commandment.

¶ On good Friday.

The Collect.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Crosse, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministery, may truly and godly serve thee, through our Lord Jesus Christ.

MErciful God, who hast made all men, & hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

Heb. 10. THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices, which they offer yeare by yeare continually, make the commers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins? Nevertheless, in those sacrifices is there mention made of sinnes every yeare. For the bloud of oxen and goats cannot take away sinnes. Wherefore when hee commeth into the world, he saith, Sacrifice and offering thou wouldest not have, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the Book it is written of mee, that I should do thy will, O God. Above, when he saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the Law:) then said he, Loe, I am here to do thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, even by the offring of the body of Jesus Christ once for all. And every Priest is ready daily ministring, and offering oftentimes one maner of oblation, which can never take away sinnes. But this man, after he had offered one sacrifice for sinnes, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstoole. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himselfe also beareth us record, even when he told before, This is the Testament that I will make unto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore, brethren, that by the means of the bloud of Jesus, wee have libertie to enter into the holy place by the new and living way, which he hath prepared for us through the vaile (that is to say) by his flesh: and seeing also that we have an high Priest, which is Ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evill conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering (for he is faithfull that promised) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

WHen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place. For Jesus oft times resorted thither with his disciples. Judas then (after hee had received a band of men, and ministers of the high Priests and Pharisees) came thither with lanterns, and firebrands and weapons. And Jesus knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. As soone then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again. Whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have told you, that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword drew it, and smote the high Priests servant, and cut off his right eare. The servants name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jewes, took Jesus, and bound him, and led him away to Annas first, for he was father in law to Caiaphas which was the high Priest the same yeere. Caiaphas was he that gave counsell to the Jewes, that it was expedient that John. 18. 1.

that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowne to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowne to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his Doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the Temple, whither all the Jewes have resorted, and in secret have I spoken nothing. Why askest thou me? Aske them which heard me, what I said unto them: Behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I have evill spoken, beare witnesse of the evill: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they unto him, Art not thou also one of his Disciples? He denied it, and said, I am not. One of the servants of the high Priest (his cousin whose eare Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied againe: and immediatly the Cocke crewe. Then led they Jesus from Caiaphas, into the hall of Judgement: it was in the morning, and they themselves went not into the Judgement hall, lest they should be defiled, but that they might eate the Passeover. Pilate then went out to them, and said, What accusation bring you against this man? They answered, and said unto him, If he were not an evill doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your owne Law. The Jewes therefore said unto him, It is not lawfull for us to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the Judgement-hall againe, and called Jesus, and said unto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jew? Thine owne nation, and high Priests have delivered thee unto me: What hast thou done? Jesus answered, My Kingdome is not of this world. If my Kingdome were of this world, then would my ministers surely fight, that I should not be delivered to the Jewes: but now is my Kingdome not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause was I borne, & for this cause came I into the world, that I should beare witnesse unto the trueth: and all that are of the trueth, heare my voyce. Pilate said unto him, What thing is trueth? And when he had said this, he went out againe unto the Jewes, and said unto them, I finde in him no cause at all. Ye have a custome that I should deliver you one loose at Easter: will ye that I loose unto you the King of the Jewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murtherer. Then Pilate tooke Jesus therefore and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came unto him, and said, Haile King of the Jewes: and they smote him on the face. Pilate went forth againe, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing a crowne of thorne, and a robe of purple. And he saith unto them, Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I finde no cause in him. The Jewes answered him, We have a law, and by our law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, and went againe into the judgment-hall, and said unto Jesus, Whence art thou? But Jesus gave him no answere. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Jewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoever maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sate downe to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the first houre. And he saith unto the Jewes, Behold your King. They cried, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The high Priests answered, We have no King but Cesar. Then delivered he him to them to be crucified. And they tooke Jesus, and led him away. And he bare his Crosse, and went forth into a place which is called the place of dead mens sculs, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the Crosse. The writing was, Jesus of Nazareth, King of the Jewes. This title read many of the Jewes: for the place, where Jesus was crucified, was neere to the City, and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jewes to Pilate, Write not, King of the Jewes: but that he said, I am King of the Jewes. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Jesus, tooke his garments, and made foure parts, to every souldier a part, and also his coat. The coat was without seame, wrought upon thorowout. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it, that the Scripture might be fulfilled, saying, They have parted my rayment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the Disciple whom he loved, standing, he saith unto his mother, Woman, behold thy sonne. Then said he to the Disciple, Behold thy mother. And from that houre the Disciple tooke her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessell by full of vineger: therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Jesus then received the vineger, he said, It is finished, and bowed his head, and gave up the Ghost. The Jewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine upon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was

crucified

crucified with him. But when they came to Jesus, & saw that he was dead already, they brake not his legs: but one of the souldiers with a spear thrust him into the side, and foorthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that yee might beleeve also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe, another Scripture saith, They shall looke upon him whom they have pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gave him licence. He came therefore, and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the Sabbath of the Jewes, for the Sepulchre was nigh at hand.

## ¶ Easter Even.

### The Epistle.

1. Pet. 3. 17. IT is better (if the will of God be so) that ye suffer for well doing, then for evill doing: forasmuch as Christ hath once suffered for sinnes, the just for the unjust, to bring us to God, and was killed, as pertaining to the flesh, but was quickned in the Spirit. In which Spirit he also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffering of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saved by the water, like as baptisme also now saveth us: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, Angels, Powers, and Mights subdued unto him.

### The Gospel.

Matt 27. 57. WHen the Even was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went unto Pilate, and begged the body to be delivered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his new tombe, which he had hewen out even in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said, while he was yet alive, After three dayes I will rise againe. Command therefore, that the Sepulchre be made sure until the third day, lest his Disciples come and steale him away, and say unto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

## ¶ Easter. day.

¶ At Morning prayer in stead of the Psalme, O come let us, &c. these Anthemes shall be sung or said.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power upon him, For in that he died, he died but once to put away sinne: but in that he liveth, he liveth unto God. And so likewise count your selves dead unto sinne, but living unto God in Christ Jesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

### The Collect.

ALmighty God, which through thy onely begotten Sonne Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our mindes good desires: so by thy continuall helpe, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and raigneth with thee and the holy Ghost, now and ever.

### The Epistle.

IF ye be risen againe with Christ, seeke those things Col. 3. 1.
which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. When soever Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, uncleannesse, unnaturall lust, evill concupiscence, and covetousnesse, which is worshipping of Idoles: for which things sake the wrath of God useth to come on the children of unbeliefe, among whom ye walked sometime, when ye lived in them.

### The Gospel.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet darke) unto the John 20. 1.
Sepulchre, and saw the stone taken away from the grave. Then she ran, and came to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them. They have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other Disciple, and came unto the Sepulchre. They ran both together, and that other Disciple did outrun Peter, and came first to the Sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him and went into the Sepulchre, and saw the linnen clothes lye, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other Disciple, which came first to the Sepulchre, and he saw, and beleeved: for as yet they knew not the Scripture, that he should rise againe from death. Then the Disciples went away againe to their owne home.

## ¶ Munday in Easter weeke.

### The Collect.

ALmighty God, which through thy onely begotten Sonne Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect through Jesus Christ our Lord, who liveth, &c.

### The Epistle.

PEter opened his mouth, and said, Of a trueth I Act. 10. 34.
perceive that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Yee know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. (Which preaching was published thorowout all Jury (and began in Galilee, after the Baptisme

time which John preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: Which Jesus went about doing good, and healing all that were oppressed of the devill: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem, whom they slew and hanged on tree: Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eate and drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie, that it is he which was ordained of God to be the Judge of the quick and the dead. To him give all the Prophets witnesse, that through his Name, whosoever beleeveth in him shall receive remission of sinnes.

The Gospel.

Luk. 24.13. BEhold two of his disciples went that same day to a towne called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere and went with them: But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that yee have one to another as yee walk, and are sad. And the one of them (whose name was Cleophas) answered and said unto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which have chanced there in these dayes? He said unto them, What things? And they said unto him, Of Jesus of Nazareth which was a a Prophet, mightie in deed an word before God and all the people: and how the high Priests and our rulers delivered him to be condemned to death, and have crucified him: But we trusted that it had beene he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made us astonied, which came early unto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which said that he was alive. And certaine of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fooles, and slow of heart to beleeve all that the Prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted unto them in all Scriptures which were written of him. And they drew nigh unto the towne which they went unto, and he made as though he would have gone further, and they constrained him, saying, Abide with us; for it draweth towards night, and the day is farre passed. And he went in to tarry with them. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said between themselves, Did not our hearts burne within us, while he talked with us by the way, and opened to us the Scriptures? And they rose up the same houre, and returned to Hierusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

## ¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast given thine onely Sonne to die for our sinnes, and to rise againe for our justification: grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in purenesse of living and truth, through Jesus Christ our Lord. Amen.

The Epistle.

YEe men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this Word of salvation sent. For the inhabiters of Hierusalem, and their Rulers, because they knew him not, nor yet the voyces of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him down from the tree, and put him in a Sepulchre. But God raised him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses unto the people. And we declare unto you, how that the promise which was made unto the Fathers, God hath fulfilled unto their children, even unto us, in that he raised up Jesus againe, even as it is written in the second Psalme, Thou art my Sonne, this day have I begotten thee. As concerning that he raised him up from death, now no more to returne to corruption, he said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For David (after that he had in his time fulfilled the will of God) fell on sleepe, and was laid unto his Fathers and saw corruption. But he whom God raised againe, saw no corruption. Be it knowen unto you therefore (ye men and brethren) that through this man is preached unto you forgivenesse of sinnes, and that by him all that beleeve are justified from all things, from which ye could not be justified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I do a worke in your dayes, which ye shall not beleeve, though a man declare it unto you. Acts 13. 26.

The Gospel.

JEsus stood in the mids of his Disciples and said unto them, Peace be unto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is even I my selfe: handle me, and see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeved not for joy, and wondered, he said unto them, Have ye here any meat? and they offered him a peece of a broyled fish, and of an hony combe. And he tooke it and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all Nations, and must begin at Hierusalem. And ye are witnesses of these things. Luke 24.36.

## ¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. As at the Communion on Easter day.

The Epistle.

ALl that is borne of God overcommeth the world. And this is the victory that overcommeth the world, even our faith. Who is he that overcommeth the 1. John 5. 4.

the world, but he that beleeveth that Jesus is the Son of God? This Jesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heaven, The Father, the Word, and the holy Ghost: and these three are one. And there are three which beare record in earth, the Spirit, and Water, and Blood, and these three are one. If we receive the witnes of men, the witnes of God is greater: for this is the witnesse of God, which hee testified of his Sonne. He that beleeveth on the Sonne of God hath the witnesse in himselfe: he that beleeveth not God, hath made him a lyar, because he beleeveth not the record that God gave of his Sonne. And this is the record, How that God hath given to us eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life.

The Gospel.

John 20.19. The same day at night, which was the first day of the Sabbaths, when the doores were shut (where the Disciples were assembled together for feare of the Jews) came Jesus and stood in the mids, and said unto them, Peace be unto you. And when he had so said, hee shewed unto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then said Jesus unto them againe, Peace be unto you. As my Father sent me, even so send I you also. And when he had said these words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoevers sinnes yee remit, they are remitted unto them, and whosoevers sinnes ye retaine, they are retained.

## ¶ The second Sunday after Easter.

The Collect.

ALmightie God, which hast given thine onely Sonne to be unto us both a Sacrifice for sinne, and also an example of godly life, give us the grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

The Epistle.

1. Pet. 2. 19. This is thank-worthy, if a man for conscience toward God endure griefe, and suffer wrong undeserved. For what praise is it if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for us, leaving us an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reviled, reviled not againe, when he suffered, he threatned not, but committed the vengeance to him that judgeth righteously. Which his own selfe bare our sins in his body on the tree, that we being delivered from sin, should live unto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned unto the Shepherd, and Bishop of your soules.

The Gospel.

Joh. 10 11. CHrist said, I am the good Shepherd. A good shepherd giveth his life for the sheep. An hired servant, and hee which is not the shepherd (neither the sheep are his own) seeth the woolfe comming, and leaveth the sheepe, and fleeth, and the woolfe catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am knowen of mine. As my Father knoweth mee, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one shepherd.

## ¶ The third Sunday after Easter.

The Gospel.

ALmighty God, which shewest to all men, that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

1. Pet. 2. 18. DEarely beloved, I beseech you, as strangers and pilgrimes, abstaine from fleshly lusts, which fight against the soule, and see that ye have honest conversation among the Gentiles, that whereas they backebite you as evill doers, they may see your good workes, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whether it be unto the King, as unto the chiefe head, either unto rulers, as unto them that are sent of him for the punishment of evill doers, but for the laud of them that doe well. For so is the will of God that with well doing ye may stop the mouths of foolish and ignorant men. As free, and not as having the liberty for a cloake of maliciousnesse, but even as the servants of God. Honour all men: love brotherly fellowship: feare God: honour the King.

The Gospel.

Joh. 16.16. JEsus said unto his disciples, After a while ye shall not see me, and againe after a while ye shall see me: for I goe to the Father. Then said some of his Disciples betweene themselves, What is this that he saith unto us, After a while ye shall not see me, and againe, After a while ye shall see me, and that I goe to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he saith. Jesus perceived that they would aske him, and said unto them, Ye enquire of this between your selves, because I said, After a while ye shall not see me, and againe, After a while ye shall see me. Verily, verily I say unto you, Ye shall weepe and lament, but contrariwise, the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned to joy. A woman when she travelleth, hath sorrow, because her houre is come: but assoone as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is borne into the world. And ye now therefore have sorrow: but I will see you againe, and your hearts shall rejoyce, and your joy shall no man take from you.

## ¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joyes are to be found, through Christ our Lord.

The Epistle.

Jam. 1. 17. EVery good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate he us with the Word of trueth, that we should be the first fruits of his creatures. Wherefore, deare brethren, let every man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receive with meeke-

meekenesse the word that is grafted in you, which is able to save your soules.

The Gospel.

John 16. 5. JEsus said unto his Disciples, Now go I my way to him that sent me, and none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the trueth: It is expedient for you that I go away. For if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will rebuke the world of sinne, and of righteousnesse, and of judgement. Of sinne, because they beleeve not on me: Of righteousnesse, because I go to my Father, and ye shall see me no more: Of judgement, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot beare them away now. Howbeit, when he is come (which is the Spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoever he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew unto you. All things that the Father hath, are mine: therefore said I unto you, That he shall take of mine, and shew unto you.

## ¶ The fifth Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same through our Lord Jesus Christ.

The Epistle.

Jam. 1. 22. SEe that ye be doers of the word, and not hearers only, deceiving your owne selves. For if any man heare the word, and declareth not the same by his workes, he is like unto a man beholding his bodily face in a glasse: for assoone as he hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed. If any man among you seeme to be devout, and refraineth not his tongue, but deceiveth his owne heart, this mans devotion is in vaine. Pure devotion, and undefiled before God the Father, is this, To visite the fatherlesse and widowes in their adversitie, and to keepe himselfe unspotted of the world.

The Gospel.

John 16. 23. VErily, verily I say unto you, Whatsoever ye aske the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name. Aske and ye shall receive, that your joy may be full. These things have I spoken unto you by proverbes. The time will come, when I shall no more speake unto you by proverbes, but I shall shew you plainely from my Father. At that day shall ye aske in my Name, and I say not unto you, that I will speake unto my Father for you: for the Father himselfe loveth you, because ye have loved me, and have beleeved that I came out from God. I went out from the Father, and came into the world. Againe, I leave the world, and goe to the Father. His Disciples said unto him, Loe, now thou talkest plainely, and speakest no proverbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeve we that thou camest from God. Jesus answered them, Now ye doe beleeve: behold, the houre draweth nigh, and is already come, that ye shall be scattered every man to his owne, and shall leave me alone: and yet am I not alone, for the Father is with me. These words have I spoken unto you, that in me ye might have peace, for in the world shall ye have tribulation: But be of good cheere, I have overcome the world.

## ¶ The Ascension day.

The Collect.

GRant we beseech thee, Almighty God, that like as we doe beleeve thy onely begotten Sonne our Lord to have ascended into the heavens: so we may also in heart and minde thither ascend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghost, one God world without end. Amen.

The Epistle.

Act. 1. 1. IN the former Treatise (deare Theophilus) we have spoken of all that Jesus began to doe and teach, untill the day in which he was taken up, after that he through the holy Ghost had given Commandements unto the Apostles, whom he had chosen, to whom also he shewed himselfe alive after his Passion (and that by many tokens) appearing unto them fourty dayes, and speaking of the Kingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to wait for the promise of the Father, whereof (saith he) ye have heard of me. For John truely baptized with water, but ye shall be baptized with the holy Ghost after these few dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the Kingdome to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his owne power. But ye shall receive power after the holy Ghost is come upon you: and ye shall be witnesses unto me, not onely in Hierusalem, but also in all Jury, and in Samaria, and even unto the worlds end. And when he had spoken these things, while they beheld, he was taken up on high, and a cloude received him up out of their sight. And while they looked stedfastly up toward heaven as he went, behold, two men stood by them in white apparell, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come, even as ye have seene him goe into heaven.

The Gospel.

Mar. 16. 14. JEsus appeared unto the eleven, as they sate at meat, and cast in their teeth their unbeliefe and hardnesse of heart, because they beleeved not them which had seene that he was risen againe from the dead. And he said unto them, Goe ye into all the world, and preach the Gospel to all creatures: He that beleeveth and is baptized shall be saved: but he that beleeveth not shalbe damned. And these tokens shall follow them that beleeve. In my Name they shall cast out devils, they shall speake with new tongues, they shall drive away serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay their hands on the sicke, and they shall recover. So when the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with miracles following.

## ¶ Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine onely Sonne Jesus Christ, with great triumph unto thy Kingdome in heaven: we beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth, &c.

The Epistle.

1. Pet. 4. 7. THe end of all things is at hand. Be ye therefore sober and watch unto prayer. But above all things

things, have feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harbourers one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeak, let him talke as the words of God. If any man miniſter, let him do it, as of the ability which God miniſtreth to him, that God in all things may be glorified through Ieſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

Ioh. 15. 26. WHen the Comforter is come, whom I will ſend vnto you from the Father (euen the Spirit of trueth, which proceedeth of the Father) he ſhall teſtifie of me, and ye ſhall beare witneſſe alſo, becauſe ye haue been with me from the beginning. Theſe things haue I ſaid vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoeuer killeth you, will think that he doth God ſeruice. And ſuch things will they do vnto you, becauſe they haue not knowen the Father, neither yet me. But theſe things haue I told you, that when the time is come, ye may remember then that I told you.

## ¶ Whitſunday.

The Collect.

GOD, which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Ieſus our Sauiour, who liueth and reigneth with thee, in the vnity of the ſame Spirit, one God world without end. Amen.

The Epiſtle.

Acts 2. 1. WHen the fifty dayes were come to an end, they were all with one accord together in one place, and ſuddenly there came a ſound from heauen, as it had been the comming of a mighty wind, and it filled all the houſe where they ſate. And there appeared vnto them clouen tongues, like as they had been of fire, and it ſate vpon each of them, and they were all filled with the holy Ghoſt, and began to ſpeake with other tongues, euen as the ſame Spirit gaue them vtterance. Then were dwelling at Hieruſalem Iewes, deuout men, out of euery Nation of them that are vnder heauen. When this was noiſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeak with his own language. They wondred all, and marueiled, ſaying among themſelues, Behold, are not all theſe which ſpeake of Galilee? And how heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iury, and of Cappadocia, of Pontus and Aſia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beſide Cyrene, and ſtrangers of Rome, Iewes and proſelites, Cretes and Arabians, we haue heard them ſpeake in our owne tongues the great workes of God.

The Goſpel.

Iohn 14. 15. IEſus ſaid vnto his diſciples, If ye loue me, keepe my Commandements, and I will pray the Father, and he ſhall giue you another Comforter, that he may abide with you for euer, euen the Spirit of trueth whom the world cannot receiue, becauſe the world ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you. I will not leaue you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee me: For I liue, and ye ſhall liue. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandements and keepeth them, the ſame is he that loueth me, and he that loueth me, ſhall be loued of my Father, and I will loue him, and will ſhew mine owne ſelfe vnto him. Iudas ſaith vnto him (not Iudas Iſcariot) Lord, what is done, that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world? Ieſus anſwered and ſaid vnto him, If a man loue me, he will keep my ſayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my ſayings. And the word which ye heare is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoeuer I haue ſaid vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſaid vnto you, I go and come againe vnto you. If ye loued me, ye would verily reioyce, becauſe I ſaid, I go vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the Father. And as the Father gaue me commandement, euen ſo do I.

## ¶ Munday in Whitſun-weeke.

The Collect.

GOD, which as vpon this day haſt taught the hearts, &c. As vpon Whitſunday.

The Epiſtle.

Acts 10. 34. THen Peter opened his mouth, & ſaid, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſnes is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throwout all Iurie, and began in Galilee, after the baptiſme which Iohn preached, how God anointed Ieſus of Nazareth with the holy Ghoſt, and with power. Which Ieſus went about doing good, and healing all that were oppreſſed of the deuill: for God was with him. And we are witneſſes of all things which he did in the land of the Iewes, & at Ieruſalem: whom they ſlew and hanged on a tree: him God raiſed vp the third day, and ſhewed him openly, not to all the people, but to vs witneſſes (choſen before of God for the ſame intent) which did eate and drinke with him after he roſe from death. And he commanded vs to preach vnto the people, and to teſtifie that it is he which was ordained of God to be the Iudge of quicke and dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the Circumciſion which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt: For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Goſpel.

Iohn 3. 16. SO God loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God ſent not his Sonne into the world to condemne the world,

world, but that the world through him might be saved. He that believeth on him, is not condemned. But he that believeth not, is condemned already, because he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkenesse more then light, because their deeds were evill. For every one that evill doeth, hateth the light, neither commeth to the light, lest his deeds should be reproved. But he that doeth the truth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

## ¶ Tuesday in Whitsun-week.

### The Collect.

God which as, &c. As upon Whitsunday.

### The Epistle.

Acts 8.14. When the Apostles which were at Hierusalem, heard say that Samaria had received the Word of God, they sent unto them Peter and John: which when they were come downe, prayed for them that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized only in the Name of Christ Jesu. Then laid they their hands on them, and they received the holy Ghost.

### The Gospel.

Joh. 10.1. Verily, verily I say unto you, he that entreth not in by the doore into the sheep-fold, but climbeth up some other way, the same, is a theefe and a murderer. But he that entreth in by the doore, is the Shepherd of the sheep: to him the porter openeth, and the sheep heare his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his owne sheep, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This proverbe spake Jesus unto them, but they understood not what things they were which hee spake unto them. Then said Jesus unto them againe, Verily, verily I say unto you, I am the doore of the sheep. All even as many as came before me, are theeves and murtherers, but the sheep did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall go in and out, and find pasture. A theefe cometh not but for to steale, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

## ¶ Trinity Sunday.

### The Collect.

Almightie and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the divine Majestie, to worship the Unitie: we beseech thee that through the stedfastnesse of this faith, we may evermore be defended from all adversitie, which livest and reignest one God, world without end. Amen.

### The Epistle.

Apoc. 4.1. After this I looked, and behold, a doore was open in heaven, and the first voyce which I heard, was as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seat was set in heaven, and one sate on the seat. And he that sate, was to looke upon, like unto a Jasper stone, and a Sardine stone. And there was a rain-bow about the seat, in sight like unto an Emerauld. And about the seat were foure and twenty seates, and upon the seates foure and twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the seat proceeded lightnings, and thundrings, and voyces. And there were seven lamps of fire burning before the Seat, which are the seven Spirits of God, and before the Seat there was a Sea of glasse like unto Crystall, and in the midds of the Seat, and round about the Seat, were foure beasts full of eyes before and behind. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a Man: and the fourth beast was like a flying Eagle. And the foure beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts gave glory, and honour, & thanks, to him that sate on the Throne (which liveth for ever and ever) the foure and twenty Elders fell down before him that sate on the Throne, and worshipped him that liveth for ever, and cast their Crownes before the Throne, saying, Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

### The Gospel.

There was a man of the Pharisees named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God. For no man could do such miracles as thou doest, except God were with him. Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be borne from above, he cannot see the Kingdome of God. Nicodemus said unto him, How can a man be borne when he is old? Can he enter into his mothers wombe and be borne againe? Jesus answered, Verely, verely I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God. That which is borne of the flesh is flesh: & that which is born of the Spirit, is spirit. Marvell not thou that I said unto thee, Ye must be born from above. The wind bloweth where it listeth, and thou heares the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is every one that is borne of the Spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a Master in Israel, and knowest not these things? Verily, verily I say unto thee, We speake that we know, and testifie that we have seene, and ye receive not our witnesse. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came downe from heaven, even the Sonne of man which is in heaven. And as Moses lift up the Serpent in the wilderneſse, even so must the Sonne of man be lift up, that whosoever believeth in him, perish not, but have everlasting life. John 3.1.

## ¶ The first Sunday after Trinity.

### The Collect.

God, the strength of all them that trust in thee, mercifully accept our prayers, and because the weakenesse of our mortall nature can doe no good thing without thee, grant us the helpe of thy grace, that in keeping of thy Commandements, we may please thee both in will and deede, through Jesus Christ our Lord. Amen.

### The Epistle.

Deerely beloved, let us love one another, for love commeth of God, and every one that loveth, is borne of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, because that God sent his onely begotten Sonne into the world, that we might live through him. Herein is love, not that 1. Joh. 4.7.

we loved God, but that hee loved us, and sent his Sonne to be the agreement for our sinnes. Dearely beloved, if God so loved us, we ought also one to love another. No man hath seene God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: and we have seene, and do testifie, that the Father sent the Sonne to bee the Saviour of the world. Whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God. And we have knowen and beleeved the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should trust in the day of Judgement: for as he is, even so are wee in this world. There is no feare in love, but perfect love casteth out feare: for feare hath painfulnesse. He that feareth, is not perfect in love. We love him, for he loved us first. If any man say, I love God, and yet hateth his brother, he is a liar. For how can he that loveth not his brother whom he hath seene, love God whom he hath not seen? And this Commandement have we of him, that he which loveth God, should love his brother also.

The Gospel.

Luke 16.19 There was a certaine rich man, which was clothed in purple and fine white, and fared deliciously every day. And there was a certain begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from the rich mans board, and no man gave unto him: the dogs came also and licked his sores. And it fortuned that the begger dyed, and was carried by the angels into Abrahams bosome. The rich man also died and was buried. And being in hell in torments, he lift up his eyes, and saw Abraham afar off, and Lazarus in his bosome, and he cryed and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy pleasure, and contrariwise, Lazarus received paine: but now he is comforted, and thou art punished. Beyond all this, betweene us and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to us. Then he said, I pray thee therefore father, send him to my fathers house (for I have five brethren) for to warne them, lest they come also into this place of torment. Abraham said unto him. They have Moses and the Prophets, let them heare them. And he said, Nay, father Abraham, but if one come unto them from the dead, they will repent. Hee said unto him, If they heare not Moses and the Prophets, neither will they beleeve, though one rise from death again.

## ¶ The second Sunday after Trinity.

The Collect.

LOrd, make us to have a perpetuall feare and love of thy holy Name, for thou never failest to helpe and governe them whom thou doest bring up in thy stedfast love. Grant this, &c.

The Epistle.

1.Joh.3.13. MArvell not my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a man-slayer. And ye know that no man-slayer hath eternall life abiding in him. Hereby perceive wee love, because hee gave his life for us, & we ought to give our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in deed, and in verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemne us, God is greater then our heart, and knoweth all things. Dearely beloved, if our heart condemne us not, then have we trust to God-ward, and whatsoever we aske, we receive of him, because we keepe his Commandements, and do those things which are pleasant in his sight. And this is his Commandement, that we beleeve on the Name of his Sonne Jesus Christ, and love one another, as he gave Commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The Gospel.

A Certaine man ordained a great supper, and bade many, and sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a Farme, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, and brought his Master word againe thereof. Then was the goodman of the house displeased, and said to his servant, Go out quickly into the streets and quarters of the Citie, and bring in hither the poore and feeble, and the halt and blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said unto his servant, Go out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper. Luke 14.16

## ¶ The third Sunday after Trinity.

The Collect.

LOrd, we beseech thee, mercifully to heare us, and unto whom thou hast given an hearty desire to pray, grant that by thy mighty aide we may be defended, through Jesus Christ our Lord. Amen.

The Epistle.

SUbmit your selves every man one to another, knit your selves together in lowlinesse of mind: For God resisteth the proud, and giveth grace to the humble. Submit your selves therefore under the mighty hand of God, that he may exalt you when the time is come. Cast all your care upon him, for he careth for you. Be sober, and watch: for your adversary the devill, as a roaring lion, walketh about, seeking whom he may devoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternall glory by Christ Jesus, shall his owne selfe, (after that ye have suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory, and dominion for ever and ever. Amen. 1.Pet.5.5.

The Gospel.

THen resorted unto him all the Publicanes and sinners, for to heare him. And the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them. But he put forth this parable unto them, saying, What man among you, having an hundred sheepe (if he lose one of them) doeth not leave ninety & nine in the wildernesse, and goeth after that which is lost, untill he finde it? And when he hath found it, he layeth it on his shoulders with joy, and assoone as he commeth home, he calleth together his lovers and neighbours, saying unto them, Luke 15.1.

Rejoyce

Rejoyce with me, for I have found my sheepe which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance. Either what woman, having ten groats, (if she lose one) doeth not light a candle, and sweepe the house, and seek diligently till she finde it? And when she hath found it, she calleth her lovers and her neighbours together, saying, Rejoyce with me, for I have found the groat which I lost. Likewise, I say unto you, shall there be joy in the presence of the Angels of God, over one sinner that repenteth.

## ¶ The fourth Sunday after Trinity.

### The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so passe through things temporall, that wee finally lose not the things eternall: Grant this, heavenly Father, for Jesus Christs sake our Lord. Amen.

### The Epistle.

Rom.8.18. I Suppose that the afflictions of this like are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee know that every creature groaneth with us also, and travaileth in paine, even unto this time: not only it, but we also which have the first fruits of the Spirit, mourne in our selves also, and wait for the adoption of the children of God, even the deliverance of our bodies.

### The Gospel.

Luke 6.36. BEe ye mercifull as your Father also is mercifull. Judge not, and ye shall not be judged. Condemne not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give and it shall be given unto you, good measure, and pressed downe, and shaken together, and running over, shall men give into your bosoms. For with the same measure that ye mete withall, shall other men mete to you againe. And he put foorth a similitude unto them. Can the blinde lead the blind? Do they not both fall into the ditch? The disciple is not above his Master. Every man shall be perfect, even as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame, that is in thine owne eye? First, thou hypocrite, cast out the beame out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

## ¶ The fift Sunday after Trinity.

### The Collect.

GRant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy congregation may joyfully serve thee in all godly quietnesse, through Jesus Christ our Lord. Amen.

### The Epistle.

1.Pet.3.8. BEe ye all of one minde, and of one heart, love as brethren, be pittifull, be curteous, meeke, not rendring evill for evill, or rebuke for rebuke: but contrariwise, blesse, knowing that ye are thereunto called, even that ye should be heires of the blessing. For he that doeth long after life, and loveth to see good dayes, let him refraine his tongue from evill, and his lippes that they speake no guile. Let him eschew evill and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his eares are open unto their prayers. Again, the face of the Lord is over them that do evil. Moreover, who is he that will harme you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteousnesse sake. Be not yee afraid for any terrour of them, neither be ye troubled, but sanctifie the Lord God in your hearts.

### The Gospel.

IT came to passe, that when the people pressed upon him, to heare the word of God, hee stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets. And hee entred into one of the ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he said unto Simon, launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: Nevertheless, at thy commandement I will loose foorth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckned to their fellows, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For hee was astonied, and all that were with him, at the draught of fishes, which they had taken: and so was also James, and John the sonnes of Zebedee, which were partners with Simon. And Jesus said unto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsook all, and followed him. Luke 5.1.

## ¶ The sixt Sunday after Trinity.

### The Collect.

GOd which hast prepared to them that love thee, such good things as passe mans understanding: powre into our hearts such love towards thee, that we loving thee in all things, may obtaine thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

### The Epistle.

KNow ye not, that all wee which are baptized in Jesus Christ, are baptized to die with him? We are buried then with him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, even so we also should walke in a new life. For if we be grafted in death like unto him, even so shall wee be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the bodie of sinne might utterly be destroyed, that henceforth we should not be servants unto sinne. For hee that is dead, is justified from sinne. Wherefore if we be dead with Christ, we beleeve that we shall also live with him: knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that hee died, hee died concerning sinne once: and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sinne, but are alive unto God, through Jesus Christ our Lord. Rom 6.3.

### The Gospel.

JEsus said unto his Disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdome of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth Mat.5.20.

shall be in danger of Judgement. But I say unto you, that whosoever is angry with his brother unadvisedly, shall bee in danger of Judgement. And whosoever saith unto his brother, Racha, shall be in danger of a Councell: But whosoever saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leave there thine offering before the Altar, and goe thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee, thou shalt not come out thence, till thou hast paid the utmost farthing.

## ¶ The vii. Sunday after Trinity.

### The Collect.

LOrd of all power and might, which art the Authour and giver of all good things, graffe in our hearts the love of thy Name, increase in us true religion, nourish us with all goodnesse, and of thy great mercy keepe us in the same, through Jesus Christ our Lord.

### The Epistle.

Rom. 6. 19. I Speake grosly, because of the infirmity of your flesh. As ye have given your members servants to uncleannesse, and to iniquitie (from one iniquitie to another) even so now give over your members servants unto righteousnesse, that ye may be sanctified. For when ye were servants of sinne, ye were voide of righteousnesse. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of God, and have your fruit to be sanctified, and the end everlasting life. For the reward of sin is death, but eternall life is the gift of God, through Jesus Christ our Lord.

### The Gospel.

Mark 8. 1. IN those dayes, when there was a very great company, and had nothing to eate, Jesus called his disciples unto him, and said unto them, I have compassion on the people, because they have been now with me three dayes, and have nothing to eat, and if I send them away fasting to their own houses, they shal faint by the way: for divers of them came from far. And his disciples answered him, Where should a man have bread here in the wildernes, to satisfie these? And he asked them, How many loaves have ye? they said, Seven. And he commanded the people to sit downe on the ground. And he took the sevenloaves, and when he had given thankes, he brake and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate, and were sufficed. And they took up of the broken meat that was left, seven baskets full. And they that did eate, were about foure thousand. And he sent them away.

## ¶ The viii. Sunday after Trinity.

### The Collect.

GOd, whose providence is never deceived, wee humbly beseech thee, that thou wilt put away from us all hurtful things, & give those things which be profitable for us, through Jesus Christ our Lord.

### The Epistle.

Rom 8. 12. BRethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die: but if ye through the spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sonnes of God. For ye have not received the spirit of bondage to feare any more: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that wee may also be glorified together with him.

### The Gospel.

Mat. 7. 15. BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thornes? or figs of thistles? Even so every good tree bringeth foorth good fruits: but a corrupt tree bringeth foorth evill fruits. A good tree cannot bring foorth bad fruits, neither can a bad tree bring foorth good fruits. Every tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruit yee shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven: but hee that doth the will of my Father which is in heaven, hee shall enter into the kingdom of heaven.

## ¶ The ix. Sunday after Trinity.

### The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do alwayes such things as be rightful, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord. Amen.

### The Epistle.

1. Cor. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed thorow the Sea, and were all baptized under Moses in the cloud, and in the Sea, and did all eate of one spirituall meat, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were overthrowen in the wildernesse. These are ensamples to us, that we should not lust after evill things, as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drink, and rose up to play. Neither let us be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of Serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for ensamples: but are written to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh hee standeth, take heed lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted above your strength, but shall in the midst of temptation make a way that yee may be able to beare it.

### The Gospel.

Luke 16. 1. JEsus said unto his Disciples, There was a certaine rich man which had a Steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I heare this of thee? Give accounts of thy Stewardship, for thou mayest be no longer Steward. The Steward said within himselfe, What shall I do? for my Master taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed. I wote what to do, that when I am put out of the Stewardship, they may receive me into their houses. So when hee had called all his Masters debtours together, hee said unto the first, How much owest thou unto my Master? And he said,

An hundred tunns of oyle. And he said unto him, Take thy bill, and sit down quickly, and write fiftie. Then said hee to another, How much owest thou? And he said, An hundred quarters of wheat. He said unto him, Take thy bill, and write fourescore. And the Lord commended the unjust Steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say unto you, Make you friends of the unrighteous Mammon, that when yee shall have need, they may receive you into everlasting habitation.

## ¶ The x.Sunday after Trinity.

### The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble servants: and that they may obtain their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

### The Epistle.

1 Cor. 12.1. COncerning spirituall things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, and went your wayes unto dumbe images, even as ye were led. Wherefore I declare unto you, that no man speaking by the Spirit of God, defieth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are divers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withall. For to one is given through the Spirit the utterance of wisdome, to another is given the utterance of knowledge by the same Spirit, to another is given faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another judgement to discern spirits, to another divers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, dividing to every man a severall gift, even as he will.

### The Gospel.

Luke 19.41. AND when he was come neere to Hierusalem, he beheld the citie, and wept on it, saying, If thou hadst knowne those things which belong unto thy peace, even in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come unto thee, that thine enemies shall cast a bank about thee, and compasse thee round, and keep thee in on every side, and make thee even with the ground, and thy children which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And hee went into the Temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of theeves. And hee taught dayly in the Temple.

## ¶ The xi.Sunday after Trinity.

### The Collect.

GOd, which declarest thy Almighty power most chiefly in shewing mercy and pitie: give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

### The Epistle.

1 Cor. 15.1. BRethren, as appertaining to the Gospel which I preached unto you, which ye have also accepted, and in the which ye continue, by the which yee are also saved: I doe you to wit after what manner I preached unto you, if ye keep it, except ye have beleeved in vain. For first of all I delivered unto you that which I received, how that Christ died for our sinnes, agreeing to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelve: after that, he was seen of more then five hundred brethren at once, of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles, and last of all he was seen of me, as of one that was born out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I have persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in mee, was not in vain. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so we preached, and so ye have beleeved.

### The Gospel.

Luke 18.9. CHrist told this parable unto certain which trusted in themselves that they were perfect, and despised other. Two men went up into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or as this Publicane. I fast twice in the week, I give tithe of all that I possesse. And the Publicane standing afarre off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exalteth himselfe, shall be brought low, and hee that humbleth himselfe, shall be exalted.

## ¶ The xii.Sunday after Trinity.

### The Collect.

ALmighty and everlasting God, which art alwaies more ready to heare, then we to pray, & art wont to give more then either we desire or deserve: powre down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to aske, through Jesus Christ our Lord. Amen.

### The Epistle.

2 Cor. 3.4. SUch trust have wee through Christ to God-ward, not that we are sufficient of our selves to think any thing as of our selves: but if we be able unto any thing, the same commeth of God, which hath made us able to minister the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the Spirit bee much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousnesse exceed in glory.

### The Gospel.

Mar. 7.31. JEsus departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee through the mids of the coasts of the ten cities. And they brought unto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked up to heaven, and sighed, and said unto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plain. And hee commanded them, that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speak.

## ¶ The xiii. Sunday after Trinity.

### The Collect.

ALmighty and mercifull God, of whose onely gift it commeth, that thy faithfull people do unto thee true, and laudable service: grant we beseech thee, that we may so run to thy heavenly promises, that we faile not finally to attain the same, through Jesus Christ our Lord.

### The Epistle.

al 3.16. TO Abraham and his seed were the promises made. He saith not, In his seeds, as of many: but in thy seed, as of one, which is Christ. This I say, that the Law, which began afterward beyond foure hundred and thirty yeeres, doth not disanull the Testament that was confirmed afore of God unto Christ-ward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: but God gave it to Abraham by promise. Wherefore then serveth the Law? The Law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had been a Law given which could have given life, then no doubt righteousnesse should have come by the Law. But the Scripture concludeth all things under sinne, that the promise by the faith of Jesus Christ should be given to them that beleeve.

### The Gospel.

uke 10.23. HAppy are the eyes which see the things that ye see. For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them, & to heare those things which ye heare, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life? Hee said unto him, What is written in the Law? How readest thou? And he answered and said, Love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, and thy neighbour as thy selfe. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justifie himselfe, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Hierusalem to Jericho, & fell among theeves, which robbed him of his raiment, & wounded him, and departed, leaving him halfe dead. And it chanced that there came down a certain Priest that same way, and when he saw him, he passed by. And likewise a Levite (when hee went nigh to the place) came and looked on him, and passed by. But a certain Samaritane as he journeied, came unto him, & when he saw him, he had compassion on him, and went to him, and bound up his wounds, & poured in oile and wine, and set him on his own beast, and brought him to a common Inne, and made provision for him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take cure of him, and whatsoever thou spendest more, when I come again I will recompense thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves? And he said unto him, He that shewed mercie on him. Then said Jesus unto him, Goe, and do thou likewise.

## ¶ The xiiii. Sunday after Trinity.

### The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord. Amen.

### The Epistle.

I Say, Walk in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But and if ye be led of the Spirit, then are ye not under the Law. The deeds of the flesh are manifest, which are these: adultery, fornication, uncleanesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, envying, murder, drunkennesse, gluttony, and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritours of the kingdome of God. Contrarily, the fruit of the Spirit is love, joy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meeknesse, temperance: against such there is no Law. They truely that are Christs, have crucified the flesh, with the affections and lusts. Gal. 5.16.

### The Gospel.

AND it chanced as Jesus went to Hierusalem, that he passed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Jesus Master, have mercie on us. When hee saw them, hee said unto them, Go, shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed. And one of them when he saw that he was cleansed, turned back againe, and with a loud voice praised God, and fell downe on his face at his feet, and gave him thanks, and the same was a Samaritane. And Jesus answered, and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save onely this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole. Luke 17.11.

## ¶ The xv. Sunday after Trinity.

### The Collect.

KEep we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead to all things profitable to our salvation, through Jesus Christ our Lord.

### The Epistle.

YEe see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, the same constraine you to bee circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keep not the Law, but desire to have you circumcised, that they might rejoyce in your flesh. God forbid that I should rejoyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto mee, and I unto the world. For in Christ Jesus, neither Circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according unto this rule, peace be on them, and mercy, and upon Israel that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ bee with your spirit. Amen. Gal. 6.11.

### The Gospel.

NO man can serve two masters: For either hee shall hate the one and love the other, or else leane to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you: Be not carefull for your life, what ye shall eat or drink, nor yet for your body, what raiment yee shall put on. Is not the life more worth then meate? and the body more of value then raiment? Behold the fowls of the aire, Matt. 6.24.

ayre, for they sow not, neither do they reape, nor carrie into the barnes, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite unto his stature? And why care yee for rayment? Consider the lilies of the field how they grow, they labour not, neither doe they spin: and and yet I say unto you, that even Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the field (which though it stand to day, is to morrow cast into the fornace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drink, or wherewith shall we be clothed? After all these things doe the Gentiles seek: For your heavenly Father knoweth that ye have need of all these things. But rather seek ye first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred unto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient unto the day is the trawell thereof.

## ¶ The xvi. Sunday after Trinity.

### The Collect.

LOrd, wee beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Jesus Christ our Lord. Amen.

### The Epistle.

Ephes. 3. 13. I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all, that is called Father in heaven and earth, that he would graunt you according to the riches of his glorie, that yee may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Unto him that is able to do exceeding abundantly above all that we aske or think, according to the power that worketh in us, be praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

### The Gospel.

Luke 7. 11. AND it fortuned that Jesus went into a citie called Naim, and many of his disciples went with him, and much people. When hee came nigh to the gate of the citie, behold, there was a dead man carried out, which was the onely sonne of his mother, and she was a widow, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he said, Yong man, I say unto thee, Arise. And he that was dead, sate up, and began to speak. And hee delivered him to his mother. And there came a feare on them all, and they gave the glorie unto God, saying, A great Prophet is risen up among us, and God hath visited his people. And this rumour of him went foorth throughout all Jury, and throughout all the regions which lie round about.

## ¶ The xvii. Sunday after Trinity.

### The Collect.

LOrd we pray thee, that thy grace may alwayes prevent and follow us, and make us continually to be given to all good workes, through Jesus Christ our Lord. Amen.



### The Epistle.

Ephes. 4. 1. I (Which am a prisoner of the Lords) exhort you, that ye walk worthy of the vocation, wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of mind, forbearing one another through love, and be diligent to keep the unitie of the Spirit, through the bond of peace, being one body, and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, and through all, and in you all.

### The Gospel.

Luke 14. 1. IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabbath day, and they watched him. And behold, there was a certain man before him which had the dropsie. And Jesus answered and spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? and they held their peace. And he tooke him, and healed him, and let him go, and answered them, saying, Which of you shall have an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put foorth also a similitude to the ghests, when he marked how they preased to be in the highest roomes, and said unto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou be bidden of him, and he that bade him and thee, come and say to thee, Give this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when hee that bade thee cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himselfe shall be brought low, and hee that humbleth himselfe shall be exalted.

## ¶ The xviii. Sunday after Trinity.

### The Collect.

LOrd we beseech thee, grant thy people grace to avoid the infections of the devill, and with pure heart and mind to follow thee the only God, through Jesus Christ our Lord, Amen.

### The Epistle.

1. Cor. 1. 4. I Thanke my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him in all utterance, and in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Jesus Christ.

### The Gospel.

Mat. 22. 34. WHen the Pharisees had heard that Jesus had put the Sadduces to silence, they came together, and one of them (which was a doctour of the Law) asked him a question, tempting him, and saying, Master, which is the greatest Commandement in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like unto it. Thou shalt love thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? Whose sonne is he? They said unto him, The Sonne of David. He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on

my right hand, till I make thine enemies thy foot-stoole? If David then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day foorth aske him any moe questions.

## ¶ The xix. Sunday after Trinity.

### The Collect.

B O God, forasmuch as without thee, we are not able to please thee: grant that the working of thy mercie may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

### The Epistle.

Ephes. 4. 17. THis I say, and testifie through the Lord, that yee henceforth walk not, as other Gentiles walk, in vanity of their minde, while they are blinded in their understanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, have given themselves over unto wantonnesse, to worke all manner of uncleannesse even with greedinesse. But ye have not so learned Christ: If so be that ye have heard him, and have been taught in him, as the trueth is in Jesu (as concerning the conversation in times past) to lay from you the old man, which is corrupt according to the deceiveable lusts, to be renewed also in the spirit of your mind, and to put on that new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake every man trueth unto his neighbour, forasmuch as we are members one of another. Be angry but sin not. Let not the Sunne go downe upon your wrath, neither give place to the backbiter. Let him that stole steale no more, but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiving one another, even as God for Christs sake hath forgiven you.

### The Gospel.

Matth. 9. 2. JEsus entred into a ship, and passed over, and came into his owne citie. And behold, they brought to him a man sick of the palsie, lying in a bed. And when Jesus saw the faith of them, he said to the sicke of the palsie, Sonne, be of good cheare, thy sinnes bee forgiven thee. And behold, certaine of the Scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore thinke ye evill in your hearts? Whether is it easier to say, Thy sinnes bee forgiven thee, or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgive sinnes in earth: Then said he to the sicke of the palsie, Arise, take up thy bed, and go unto thy house. And he arose and departed to his house. But the people that saw it, marvelled, and glorified God, which had given such power unto men.

## ¶ The xx. Sunday after Trinity.

### The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keep us from all things that may hurt us: that we being ready both in body & soule, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

### The Epistle.

Ephes. 5. 15. TAke heed therefore how ye walke circumspectly, not as unwise, but as wise men, redeeming the time, because the dayes are evill. Wherefore bee yee not unwise, but understand what the will of the Lord is, and bee not drunken with wine, wherein is excesse: but be yee filled with the Spirit, speaking unto your selves in Psalmes and Hymnes, and spirituall Songs, singing and making melodie to the Lord in your hearts, giving thankes always for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the feare of God.



### The Gospel.

JEsus said, The Kingdome of heaven is like unto Matth. 22. 1
a man that was a King, which made a marriage for his sonne, and sent foorth his servants to call them that were bidden to the wedding: and they would not come. Againe, hee sent foorth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their waves, one to his farme place, another to his merchandize, and the remnant tooke his servants, and intreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent foorth his men of warre and destroyed those murtherers, and burnt up their citie. Then said he unto his servants, The marriage indeed is prepared, but they which were bidden were not worthy. Goe yee therefore out into the high waves, and as many as yee finde, bid them to the marriage. And the servants went foorth into the high waves, and gathered together all, as many as they could find, both good and bad: and the wedding was furnished with ghests. Then the King came in to see the ghests, and when hee spied there a man which had not on a wedding garment, hee said unto him, Friend, how camest thou in hither, not having a wedding garment? And hee was even speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into utter darknesse, there shall bee weeping and gnashing of teeth. For many bee called, but few are chosen.

## ¶ The xxi. Sunday after Trinity.

### The Collect.

GRant wee beseech thee mercifull Lord, to thy faithfull people pardon and peace, that they may B be cleansed from all their sinnes, and serve thee with a quiet minde, through Jesus Christ our Lord. Amen.

### The Epistle.

MY brethren, be strong through the Lord, and Ephes. 6. 10.
through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devill. For we wrestle not against flesh and bloud, but against rule, against power, against worldly rulers, even governours of the darkenesse of this world, against spirituall craftinesse in heavenly things. Wherefore take unto you the whole armour of God, that ye may be able to resist in the evill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, having on the breastplate of righteousnesse, and having shooes on your feet, that you may bee prepared for the Gospel of peace. Above all take the shield of faith, wherewith ye may quench all the fierie darts of the wicked, and take the helmet of Salvation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner of prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for me, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the Gospel (whereof I

am

am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

John 4.46. THere was a certain ruler, whose sonne was sick at Capernaum. Assoone as the same heard that Jesus was come out of Jurie into Galilee, he went unto him, and besought him that he would come down and heale his sonne, for he was even at the point of death. Then said Jesus unto him, Except ye see signes and wonders, ye will not beleeve. The ruler said unto him, Sir, come down, or ever that my sonne die. Jesus saith unto him, Go thy way, thy sonne liveth. The man beleeved the word that Jesus had spoken unto him, and he went his way. And as he was going down, the servants met him, and told him, saying, Thy sonne liveth. Then enquired he of them the houre when he began to amend. And they said unto him, Yesterday at the seventh houre the fever left him. So the father knew that it was the same houre in the which Jesus said unto him, Thy sonne liveth. And he beleeved, and all his household. This is again the second miracle that Jesus did, when he was come out of Jurie into Galilee.

## ¶ The xxii.Sunday after Trinity.

The Collect.

LOrd, wee beseech thee, to keep thy household the Church in continuall godlinesse, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. 1.3. I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day untill now: and am surely certified of this, that hee which hath begun a good work in you, shall perfourme it, untill the day of Jesus Christ, as it becommeth mee that I should judge of you all, because I have you in my heart, forasmuch as yee are all companions of grace with mee even in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from the very heart root in Jesus Christ. And this I pray, that your love may increase yet more and more in knowledge, and in all understanding, that ye may accept the things that are most excellent, that ye may bee pure, and such as offend no man, untill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, unto the glory and praise of God.

The Gospel.

Matt. 18.21 PEter said unto Jesus, Lord, how oft shall I forgive my brother, if he sinne against mee? till seven times? Jesus saith unto him, I say not unto thee, Untill seven times, but, seventy times seven times. Therefore is the kingdome of heaven likened unto a certain man that was a King, which would take accounts of his servants. And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents: But forasmuch as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to bee made. The servant fell down, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the Lord pity on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorry, and came and told unto their Lord all that had happened. Then his Lord called him, and said unto him, O thou ungracious servant, I forgave thee all that debt, when thou desiredst me: shouldest not thou also have had compassion on thy fellow, even as I had pity on thee? And his Lord was wroth, and delivered him to the jailors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

## ¶ The xxiii.Sunday after Trinity.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the devout prayers of thy Church: and grant that those things which we aske faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. 3.17. BRethren, be followers together of mee, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conversation is in heaven, from whence we look for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that he may make it like unto his glorious body, according to the working, whereby he is able also to subdue all things unto himselfe.

The Gospel.

Matt. 22.15. THen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out unto him their disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawfull that tribute be given unto Cesar, or not? But Jesus perceiving their wickednesse, said, Why tempt ye me, ye hypocrites? Shew me the tribute money: And they took him a peny. And he said unto them, Whose is this image and superscription? They said unto him, Cesars. Then said he unto them, Give therefore unto Cesar the things which are Cesars, and unto God those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

## ¶ The xxiiii. Sunday after Trinity.

The Collect.

LOrd, we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may be delivered from the bands of all those sinnes, which by our frailtie wee have committed. Grant this, &c.

The Epistle.

Col. 1.3. WE give thanks to God the Father of our Lord Jesus Christ alwayes for you in our prayers. For we have heard of your faith in Christ Jesu, and of the love which ye beare to all Saints, for the hopes sake which is laid up in store for you in in heaven. Of which hope ye heard before by the true word of the Gospel, which is come unto you, even as it is into all the world, & is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphra our deare fellow servant, which is for you a faithfull Minister of Christ, which also declared unto us your love which ye have in the Spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, and to

desire that ye might be fulfilled with the knowledge of his will, in all wisdome and spirituall understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might, through his glorious power, unto all patience and long suffering, with joyfulnesse, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel.

Matt. 9. 18. WHile Jesus spake unto the people, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now deceased, but come lay thine hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve yeares, came behinde him, and touched the hemme of his vesture. For she said within her selfe, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noise was abroad in all that land.

## ¶ The xxv. Sunday after Trinity.

The Collect.

STirre up, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Jere. 23. 5. BEhold, the time commeth, saith the Lord, that I will raise up the righteous branch of David, which King shall beare rule, and be shall prosper with wisdome, and shall set up equitie and righteousnesse again in earth. In his time shall Juda be saved, and Israel shall dwell without feare. And this is the name that they shall call him, even the Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liveth which brought the children of Israel out of the land of Egypt: but, The Lord liveth, which brought forth, and led the seed of the house of Israel out of the North land, and from all countreys where I have scattered them, and they shall dwell in their own land again.

The Gospel.

John 6. 5. WHen Jesus lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? This he said to proove him, for he himselfe knew what he would do. Philip answered him, Two hundred pennyworth of bread are not sufficient for them, that every man may take a little. One of his disciples, Andrew Simon Peters brother, said unto him, There is a lad here, which hath five barley loaves and two fishes, but what are they among so many? And Jesus said, Make the people sit down. There was much grasse in the place. So the people sate down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to his disciples and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he saith unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any mo Sundaies before Advent Sunday, to supply the same, shall be taken the service of some of those Sundayes that were omitted between the Epiphanie and Septuagesima.

## ¶ S. Andrewes day.

The Collect.

ALmighty God, which didst give such grace unto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, & followed him without delay: Grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy Commandments, through the same Jesus Christ our Lord.

The Epistle.

Rom. 10. 9. IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeve in thy heart, that God raised him up from death, thou shalt be safe. For to beleeve with the heart justifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever beleeveth on him, shall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they have not beleeved? How shall they beleeve on him, of whom they have not heard? how shall they heare without a Preacher? And how shall they preach without they be sent? as it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they have not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeved our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know, or no? First, Moses saith, I will provoke you to envie by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest unto them that asked not after me. But against Israel he saith, All day long have I stretched forth my hands unto a people that beleeveth not, but speaketh against me.

The Gospel.

Matt. 4. 18. AS Jesus walked by the Sea of Galilee, hee saw two brethren, Simon, which was called Peter, and Andrew his brother casting a net into the Sea (for they were fishers) and he saith unto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when hee was gone forth from thence, he saw other two brethren, James the son of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

## ¶ S. Thomas the Apostle.

The Collect.

ALmighty and everliving God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant us so perfectly and without all doubt to beleeve in thy Sonne Jesus Christ, that our faith in thy sight never be reproved. Heare us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The

The Epistle.

Epes. 2. 19. NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soever is coupled together, it groweth unto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Joh. 20. 24. THomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seene the Lord. But he said unto them, Except I see in his hands the print of the nayles, and put my finger into the print of the nayls, and thrust my hand into his side, I will not beleeve. And after eight dayes, againe his Disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the midst, and said, Peace be unto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seene me, thou hast beleeved. Blessed are they that have not seene, and yet have beleeved. And many other signes truely did Jesus in the presence of his Disciples, which are not written in this booke. These are written that ye might beleeve, that Jesus Christ is the Sonne of God, and that in beleeving ye might have life through his Name.

## ¶ The Conversion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant, we beseech thee, that we which have his wonderfull Conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord. Amen.

The Epistle.

Acts 9. 1. AND Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went unto the high Priest, and desired of him Letters to carry to Damasco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Hierusalem. And when he journeyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voyce saying to him, Saul, Saul why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied, said, Lord, what wilt thou have me to doe? And the Lord said unto him, Arise, and go into the Citie, and it shall be told thee what thou must do. The men which journeyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said unto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus: For behold, he prayeth, and hath seene in a vision a man named Ananias comming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done to thy Saints at Hierusalem. And here he hath authority of the high Priests, to bind all that call on thy Name. The Lord said unto him, Goe thy way, for he is a chosen vessell unto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had been scales, and he received sight, and arose and was baptized, and received meate, and was comforted. Then was Saul certaine dayes with the Disciples which were at Damasco. And straightway he preached Christ in the Synagogues, how that he was the Son of God. But all that heard him were amazed, and said, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound unto the high Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, that when the Sonne of man shall sit on the seate of his Majestie, ye that have followed me in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherite everlasting life. But many that are first shall be last, and the last shall be first. Matt. 19, 27.

## ¶ The Purification of the Virgin Mary.

The Collect.

ALmightie and everliving God, we humbly beseech thy Majestie, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: so grant that we may be presented unto thee with pure and cleare mindes, by Jesus Christ our Lord. Amen.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

WHen the time of her Purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord: Every man-child that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of Turtle Doves, or two young Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he received of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple. Luk. 2. 22.

## ¶ Saint Matthias day.

The Collect.

ALmightie God, which in the place of the traytour Judas, didst chuse thy faithfull servant Matthias to be of the number of the twelve Apostles: grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord.

The Epistle.

IN those dayes Peter stood up in the mids of the Disciples and said, (the number of names that were Acts 1, 15.

were together, were about an hundred and twenty) Ye men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost through the mouth of David, spake before of Judas, which was guide to them that tooke Jesus. For he was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was knowen unto all the inhabiters of Hierusalem, insomuch, that the same field is called in their mother tongue, Aceldema, that is to say, The bloody field. For it is written in the book of Psalmes, Let his habitation be void, and no man be dwelling therin, & his Bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptisme of John, unto that same day that he was taken up from us) must one be ordained to be a witnesse with us of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surename was Justus) & Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fel, that he might go into his own place. And they gave foorth their lots, & the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

Mat. 11. 25. IN that time Jesus answered, and said, I thanke thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: verily Father, even so was it thy good pleasure. All things are given unto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father save the Sonne, and he to whomsoever the Sonne will open him. Come unto me all ye that labour, and are laden, and I will ease you. Take my yoke upon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest unto your soules: for my yoke is easie, and my burden is light.

## ¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as we have knowen Christ thy Sonnes Incarnation by the message of an Angel: so by his Crosse and passion we may be brought unto the glory of his Resurrection, through the same Christ our Lord. Amen.

The Epistle.

Esay 7. 10. GOd spake once againe unto Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to me, ye of the house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a Virgin shall conceive and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evill, and chuse the good.

The Gospel.

Luke 1. 26. AND in the sixth moneth the Angel Gabriel was sent from God, unto a Citie of Galilee named Nazareth, to a Virgin spoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. And the Angel went in unto her, and said, Haile, full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should be. And the Angel said unto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy wombe, and beare a Sonne, and shalt call his Name Jesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall give unto him the seat of his father David, and he shall reigne over the house of Jacob for ever, and of his kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the first moneth, which is called barren: for with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

## ¶ Saint Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. Marke, give us grace, that we be not like children carried away with every blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

UNto every one of us is given grace, according Ephes 4. 7.
to the measure of the gift of Christ. Wherfore he saith, When he went up on high, he led captivity captive, & gave gifts unto men. That he ascended what meaneth it, but that he also descended first into the lower parts of the earth? He that descended, is even the same also that ascended up above all heavens, to fulfill all things. And the very same made some Apostles, some Prophets, some Evangelists, some Shepherds, and Teachers, to the edifying of the Saints, to the work and administration, even to the edifying of the body of Christ, till we all come to the unity of the faith, and knowledge of the Sonne of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we henceforth should be no more children, wavering and carried about with every wind of doctrine, by the wilinesse of men, through craftines, whereby they lay in wait for us to deceive us. But let us follow the trueth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joynt, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it selfe through love.

The Gospel.

I Am the true Vine, and my Father is an husband- John 15. 1.
man. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye cleane through the word which I have spoken unto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, & my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you. Continue you in my love. If ye keep my Commandements, ye shall abide in my love, even as I have kept my Fathers

thers Commandements, and abide in his love. These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.

¶ S. Philip and James day.

The Collect.

ALmightie God, whom truly to know is everlasting life: grant us perfectly to know thy Sonne Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught Saint Philip and other the Apostles, through Jesus Christ our Lord. Amen.

The Epistle.

James 1. 1. JAmes the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, that the trying of your faith gendereth patience, and let patience have her perfect worke, that ye may be perfect and sound, lacking no thing. If any of you lack wisedome, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him ask in faith and waver not. For he that doubteth, is like a wave of the sea, which is toss of the windes and carried with violence: Neither let that man thinke that he shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoyce when hee is exalted. Againe, let him that is rich, rejoyce when he is made low: for even as the flower of the grasse shall he passe away. For as the Sunne riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tryed, he shall receive the crowne of life, which the Lord hath promised to them that love him.

The Gospel.

John 14. 1. AND Jesus said unto his Disciples, Let not your hearts be troubled. Ye beleeve in God, beleeve also in mee. In my Fathers house are many mansions. If it were not so, I would have told you. I go to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receive you, even unto my selfe, that where I am, there may yee be also. And whither I goe ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father, but by me. If ye had knowen me, yee had knowen my Father also: and now yee know him, and have seene him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen my Father: and how sayest thou then, Shew us the Father? Beleevest not thou, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my selfe, but the Father that dwelleth in me, is he that doeth the works. Beleeve me that I am in the Father, and the Father in me, or els beleeve me for the works sake. Verily, verily I say unto you, He that beleeveth on me, the works that I do, the same shall he do also: and greater works then these shall he do, because I go unto my Father. And whatsoever ye aske in my Name, that will I do, that the Father may be glorified by the Son. If ye shall ask any thing in my Name, I will do it.

¶ S. Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.

The Epistle.

Acts 11. 22. TIdings of these things came unto the eares of the Congregation which was in Hierusalem. And they sent forth Barnabas, that he should goe unto Antioch. Which when he came, and had seene the grace of GOD, was glad, and exhorted them all, that with purpose of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him unto Antioch. And it chanced, that a whole yeere they had their conversation with the Congregation there, and they taught much people, insomuch that the disciples of Antioch were the first that were called Christians. In those dayes came Prophets from the Citie of Hierusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

John 15. 12. THis is my commandement, that ye love together, as I have loved you. Greater love hath no man then this, That a man bestow his life for his friends. Ye are my friends, if ye doe whatsoever I command you. Henceforth call I not you servants: for the servant knoweth not what his Lord doeth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not chosen me, but I have chosen you, and ordained you to goe and bring forth fruit, and that your fruit should remaine, that whatsoever ye aske of the Father in my Name, he may give it you.

¶ Saint John Baptist.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully borne, and sent to prepare the way of thy Son our Saviour by preaching of penance: make us so to follow his doctrine and holy life, that we may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Jesus Christ our Lord.

The Epistle.

Esay. 40. 1. BEe of good cheere, my people. O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her travell is at an end, that her offence is pardoned, that she hath received of the Lords hand sufficient correction for all her sins. A voyce cried in the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path of our God in the desert. Let all vallevs be exalted, and every mountaine and hill be layed lower. What is crooked, let it be made straight, and let the rough be made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? that all flesh is grasse, and that all the goodlines thereof is as the flower of the [illegible]. The grasse is withered, the flower falleth away, even so is the people as grasse, when the breath of the Lord bloweth upon them. Nevertheless whether the grasse wither, or that the flower fade away, yet the word of our God endureth for ever. [illegible] up unto

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the high hil, O Sion, thou that bringest good tidings, lift up thy voice with power, O thou preacher Hierusalem, lift it up without feare, and say unto the Cities of Juda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes go before him. He shall feed his flocke like an herd-man: he shall gather the lambes together with his arme, and carry them in his bosome, and shall kindly intreat those that beare young.

The Gospel.

Luke 1. 57. ELizabeths time came that she should be delivered, and she brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy upon her, and rejoyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered, and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marveiled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh unto him. And all these sayings were noised abroad throughout all the high countrey of Jurie, and they that heard them, laid them up in their hearts, saying, What manner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horne of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate us. That he would deale mercifully with our fathers, and remember his holy Covenant: that he would performe the oath which he sware to our father Abraham for to give us. That we being delivered out of the hands of our enemies, might serve him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes. To give knowledge of salvation unto his people for the remission of sinnes, through the tender mercy of our God, whereby the day-spring from on high hath visited us. To give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wildernesse, till the day came when he should shew himselfe unto the Israelites.

## ¶ S. Peters day.

The Collect.

ALmighty God, which by thy Son Jesus Christ hast given to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flocke: make wee beseech thee all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crowne of everlasting glory, through Jesus Christ our Lord.

The Epistle.

Acts 12. 1. AT the same time, Herod the King stretched forth his hands to vexe certaine of the Congregation, and hee killed James the brother of John with the sword. And because hee saw it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were the dayes of sweet bread. And when hee had caught him, he put him in prison also, and delivered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation unto God for him. And when Herod would have brought him out unto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the Keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chaines fell from his hands. And the Angel said unto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came unto the yron gate, that leadeth unto the City, which opened to them by the owne accord: and they went out, and passed through one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the wayting of the people of the Jewes.

The Gospel.

Mat. 16. 13. WHen Jesus came into the coastes of the Citie, which is called Cesarea Philippi, he asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He saith unto them, But whom say yee that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the living God. And Jesus answered, and said unto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this Rocke will I build my Congregation, and the gates of hell shall not prevaile against it. And I will give unto thee the keyes of the kingdome of heaven: and whatsoever thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven.

## ¶ S. James the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle James, leaving his father and all that he had without delay, was obedient unto the calling of thy Sonne Jesus Christ, and followed him: So we forsaking all wordly and carnall affections, may be evermore ready to follow thy Commandements, through Jesus Christ our Lord. Amen.

The Epistle.

Acts 11. 27. IN those dayes came Prophets from the city of Hierusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the Disciples, every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the King stretched forth his hands to vexe certaine of the Congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Jewes, he proceeded further, and tooke Peter also.

The Gospel.

Mat. 20. 20. THen came to him the mother of Zebedees children, with her sonnes, worshipping him and desiring a certaine thing of him. And he said unto her,

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What wilt thou? She said unto him, Grant that these my two sonns may sit, the one on thy right hand, and the other on the left in thy Kingdome. But Jesus answered and said, Ye wot not what ye aske: Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said unto him, We are. He said unto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren: But Jesus called them unto him, and said, Ye know, that the Princes of the Nations have dominion over them, and they that are great men exercise authority upon them. It shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chiefe among you, let him be your servant: Even as the Sonne of man came not to be ministred unto, but to minister, and to give his life a redemption for many.

## ¶ S. Bartholomew Apostle.

### The Collect.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truely to beleeve and to preach thy word: grant, we beseech thee, unto thy Church, both to love that he beleeved, and to preach that he taught, through Christ our Lord.

### The Epistle.

Acts 5.12. BY the hands of the Apostles were many signes and wonders shewed among the people: and they were altogether with one accord in Solomons porch. And of other durst no man joyne himselfe unto them: Nevertheless, the people magnified them. The number of them that beleeved in the Lord, both of men and women, grew more and more, insomuch that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the Cities round about, unto Jerusalem, bringing sicke folkes, and them that were vexed with uncleane spirits, and they were healed every one.

### The Gospel.

Luke 22.24. AND there was a strife among them which of them should seeme to be the greatest. And he said unto them, The Kings of the Nations reigne over them, and they that have authority upon them are called gracious lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which have bidden with me in my temptations. And I appoint unto you a Kingdome, as my Father hath appointed unto me, that ye may eate and drinke at my Table in my Kingdome, and sit on seates judging the twelve Tribes of Israel.

## ¶ S. Matthew the Apostle.

### The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow thy said Sonne Jesus Christ, who liveth and reigneth with thee and the holy Ghost, &c.

### The Epistle.

2. Cor. 4.1. SEeing that we have such an Office, even as God hath had mercy on us, we goe not out of kinde, but have cast from us the cloakes of unhonestly, and walke not in craftinesse, neither handle we the Word of God deceitfully, but open the trueth, and repose our selves to every mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeve not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine unto them. For we preach not our selves, but Christ Jesus to be the Lord, and our selves your servants for Jesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

### The Gospel.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of Custome: and he said unto him, Follow me. And he arose, and followed him. And it came to passe, as Jesus sate at meate in his house, behold, many publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicanes and sinners? But when Jesus heard that, he said unto them, They that be strong, need not the Physician, but they that are sicke. Goe ye rather and learne what that meaneth: I will have mercie and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Matth. 9.9.

## ¶ S. Michael and all Angels.

### The Collect.

ETerlasting God, which hast ordained and constituted the services of all Angels and men in a wonderfull order: mercifully grant that they which alway doe thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord. Amen.

### The Epistle.

Apoc. 12.7. THere was a great battell in heaven: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and prevailed not, neither was their place found any more in heaven. And the great Dragon, that old serpent, called the devill and Satanas, was cast out, which deceiveth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a lowd voyce, saying, In heaven is now made salvation and strength, and the Kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they overcame him by the blood of the Lambe and by the word of their Testimonie, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Woe unto the inhabiters of the earth, and of the sea, for the devill is come downe unto you, which hath great wrath, because he knoweth that he hath but a short time.

### The Gospel.

Matth. 18.1. AT the same time came the Disciples unto Jesus, saying, Who is the greatest in the Kingdome of heaven? Jesus called a childe unto him, and set him in the midst of them, and said, Verily I say unto you, except ye turne, and become as children, ye shall not enter into the Kingdome of heaven. Whosoever therefore humbleth himselfe as this childe, the same is the greatest in the Kingdome of heaven. And whosoever receiveth such a childe in my Name, receiveth me. But whoso doeth offend one of these little ones which beleeve in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe unto the world because of offences. Necessary it is that offen-

ces come: but woe unto the man by whom the offence commeth. Wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (having two hands, or two feet) be cast into everlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with on eye, rather then (having two eyes) to be cast into hell fire. Take heed that ye dispise not one of these little ones: For I say unto you, that in heaven their Angels doe alwayes behold the face of my Father which is in heaven.

## ¶ Saint Luke the Evangelist

### The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christ our Lord.

### The Epistle.

2.Tim.4.5. WAtch thou in all things, suffer afflictions, do the worke thoughly of an Evangelist, fulfill thine office unto the uttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my course. I have kept the Faith, from henceforth there is laid up for me a Crowne of righteousnesse, which the Lord that is a righteous Judge, shall give to me at that day, not to me only, but to all them that love his comming. Do thy diligence that thou mayest come shortly unto me. For Demas hath forsaken me, and loveth this present world, and is departed unto Thessalonica, Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee: for he is profitable unto me for the ministration. And Tychicus have I sent unto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the books, but especially the parchment. Alexander the Coppersmith did me much evill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

### The Gospel.

Luke 10.1. THe Lord appointed other seventy (and two) also, and sent them two and two before him into every Citie and place, whither he himselfe would come. Therefore he said unto them, The harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest to send forth labourers into his harvest. Goe your wayes, behold, I send you forth as Lambes among Wolues. Beare no wallet, neither scrip, nor shoos, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the Sonne of peace be there, your peace shall rest upon it: if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they give: For the labourer is worthy of his reward.

## ¶ Simon and Jude Apostles.

### The Collect.

ALmighty God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head Corner stone: grant us so to be joyned together in unitie of Spirit by their doctrine, that we may be made an holy Temple acceptable unto thee, through Jesus Christ our Lord.

### The Epistle.

Jude 1. JUde the servant of Jesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserved in Jesus Christ, mercie unto you, and peace and love be multiplyed. Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, to exhort you that ye should continually labour in the Faith, which was once given unto the Saints. For their are certaine ungodly men crafuly crept in, of which it was written aforetime unto such judgement: they turne the grace of our God into wantonnes, and denie God (which is the onely Lord) and our Lord Jesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, destroyed them which after beleeved not. The Angels also which kept not their first state, but left their owne habitation, he hath reserved in everlasting chaines under darknesse, unto the Judgement of the great day. Even as Sodome and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, and followed straunge flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceived by dreames, defile the flesh, dispise rulers, and speake evill of them that are in authoritie.

### The Gospel.

THis command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his owne: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keepe yours also. But all these things will they doe unto you for my Names sake, because they have not knowen him that sent me. If I had not come and spoken unto them, they should have had no sinne: but now have they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should have had no sinne: but now have they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye have beene with me from the beginning. John 15.23

## ¶ All Saints day.

### The Collect.

ALmighty God, which hast knit together thy Elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes, which thou hast prepared for them that unfainedly love thee, through Jesus Christ our Lord. Amen.

### The Epistle.

BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the seale of the living God, and he cryed with a loud voyce to the foure Angels (to whom power was given to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and foure thousand of all the tribes of the children of Israel. Apoc.7.2

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.

Of

Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Levi, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Benjamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cryed with a loud voyce, saying, Salvation be ascribed to him that sitteth upon the seate of our God, and unto the Lambe. And all the Angels stood in the compasse of the seate, & of the Elders, and the foure beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdome, and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

The Gospel.

JEsus seeing the people, went up into a mountaine, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the Kingdome of heaven. Blessed are they that mourne, for they shall receive comfort. Blessed are the meeke, for they shall receive the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evill saying against you for my sake, rejoyce and be glad, for great is your reward in heaven. For so persecuted they the Prophets which were before you. Matt. 5. 1.

## ¶ The order for the Administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate over night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious evill liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed: the Curate having knowledge thereof, shall call him, and advertise him in any wise not to presume to come to the Lords Table, untill hee have openly declared himselfe to have truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himselfe to be in full purpose so to do, assoone as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reigne, not suffering them to be partakers of the Lords Table, untill hee know them to bee reconciled. And if one of the parties so at variance, bee content to forgive from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other partie will not be perswaded to a godly unity, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, having a faire white linnen cloth upon it, shall stand in the body of the Church or in the Chancell, where Morning and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

### The Communion.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespasse against us. And leade us not into temptation: but deliver us from evill. Amen.

ALmighty God unto whom all hearts be open, all desires knowen, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandments, and the people kneeling, shall after every Comandment, ask God mercy for their transgression of the same, after this maner,

Minister.

GOd spake these words, & said, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord have mercy upon us, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a jealous God, and visite the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keepe my Commandements.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not take the Name of the Lord thy GOD in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord have mercy upon us, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no maner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

People.

Lord have mercie upon us, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercie upon us, &c.

Minister.

Minister.

Thou shalt do no murther.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not steale.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord have mercie upon us, and write all these thy Lawes in our hearts we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,

¶ Let us pray.

ALmightie God, whose kingdome is everlasting, and power infinite, have mercie upon the whole congregation, and so rule the heart of thy chosen servant CHARLES our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory, and that we his subjects (duely considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

ALmightie and everlasting God, wee be taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dooest dispose, and turne them as it seemeth best to thy godly wisdome, we humbly beseech thee so to dispose and governe the heart of CHARLES thy servant our King and Governour, that in all his thoughts, words and workes, he may ever seeke thy honour and glorie, and study to preserve thy people committed to his charge, in wealth, peace and godlinesse: Grant this, O mercifull Father, for thy deare Sons sake, Jesus Christ our Lord. Amen.

¶ Immediately after the Collects, the Minister shall read the Epistle, beginning thus,

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel, beginning thus,

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

IBeleeve in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came downe from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come againe with glory to judge both the quicke and the dead: whose Kingdome shall have no end. And I beleeve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeve one Catholike and Apostolike Church. I acknowledge one Baptisme for the remission of sins. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people, whether there be any Holy dayes, or Fasting dayes the week following, and earnestly exhort them to remember the poore, saying one or moe of these Sentences following, as he thinketh most convenient by his discretion.

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven. Matt. 5. 16.

Lay not up your selves treasure upon the earth, where the rust and moth doth corrupt, and where theeves breake through and steale: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not breake through and steale. Matth. 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets. Matt. 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdome of heaven: but he that doth the will of my Father which is in heaven. Mat. 7. 21.

Zache stood forth, and saith unto the Lord, Behold, Lord, the halfe of my goods I give to the poore, and if I have done any wrong to any man, I restore foure-fold. Luke 19. 8.

Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milke of the flock? 1. Cor. 9. 7.

If we have sowen unto you spirituall things, is it a great matter if we shall reap your worldly things? 1. Cor. 9. 11.

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the altar, are partakers with the altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel. 1. Cor. 9. 13, 14.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loveth a cheerefull giver. 2. Cor. 9. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6. 6, 7.

While we have time, let us do good unto all men, and specially unto them which are of the household of faith. Gal. 6. 10.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1. Tim. 6. 7.

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attaine eternall life. 1. Tim. 6. 17, 18, 19.

God

Heb. 6. 10. God is not unrighteous, that he will forget your workes and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the Saints, and yet doe minister.

Heb. 13. 16. To doe good, and to distribute forget not, for with

1. Ioh. 3. 17. such sacrifices God is pleased.

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him,

Tobit. 4. 7. how dwelleth the love of God in him?

Give almes of thy goods, and turne never thy face from any poore man, and then the face of the Lord

Tobit. 4. 8, 9 shall not be turned away from thee.

Bee mercifull after thy power. If thou hast much, give plentifully. If thou hast little, doe thy diligence gladly to give of that little: for so gatherest thou thy selfe a good reward in the day of

Pro. 19. 17. necessitie.

He that hath pitie upon the poore, lendeth unto the Lord: and look what he layeth out, it shall be paid him

Psal. 41. 1. again.

Blessed be the man that provideth for the sicke and needie: the Lord shall deliver him in the time of trouble.

¶ Then shall the Church-wardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore mans boxe, and upon the offering dayes appointed, every man and woman shall pay to the Curate the due and accustomed offerings: after which done, the Minister shall say,

¶ Let us pray for the whole state of Christs Church militant here in earth.

If there bee no almes given to the poore, then shall the words (of accepting our almes) be left out unsaid.

ALmightie and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: wee humbly beseech thee most mercifully (to accept our almes, and) to receive these our prayers, which wee offer unto thy divine Majestie, beseeching thee, to inspire continually the universall Church with the spirit of trueth, unitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and live in unitie and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governours, and specially thy servant CHARLES our King, that under him wee may be godly and quietly governed: and grant unto his whole Councell, and to all that be put in authoritie under him, that they may truely and indifferently minister justice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Give grace, (O heavenly Father) to all Bishops, Pastours and Curates, that they may both by their life and doctrine, set foorth thy true and lively word, and rightly and duely administer thy holy Sacraments: and to all thy people give thy heavenly grace, and specially to this Congregation here present, that with meeke heart and due reverence, they may heare and receive thy holy word, truely serving thee in holinesse, and righteousnesse all all the dayes of their life. And wee most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow, need, sickenesse, or any other adversitie: grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloved brethren) to feed at the Lords Supper, unto the which in Gods behalfe I bid you all that behere present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himselfe. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injurie and wrong done unto him? Wherefore most dearely beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse; but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do you not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider earnestly with your selves, how little such fained excuses shall availe before God. They that refused the feast in the Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld up his soule by death upon the Crosse for your health: Even so it is your duetie to receive the Communion together in the remembrance of his death, as hee himselfe commanded. Now, if ye will in no wise thus doe, consider with your selves how great injurie you doe unto God, and how sore punishment hangeth over your heads for the same. And where as you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse ye will not adde any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selves. For what thing can this bee accounted else, then a further contempt and unkindnesse unto God? Truely it is a great unthankefulnesse to say nay, when yee bee called: but the fault is much greater when men stand by, and yet will neither eate nor drink this holy Communion with other. I pray you what can this bee else, but even to have the mysteries of Christ in derision? It is said unto all, Take yee and eate, take and drinke yee all of this, doe this in remembrance of mee. With what face then, or with what countenance shall yee heare these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and give place to them that bee godly disposed. But when you depart, I beseech you ponder with your selves from whom yee depart: Yee depart from the Lords Table, yee depart from your brethren, and from the banket of most heavenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometimes shall this be said also at the discretion of the Curate.

DEarely beloved, forasmuch as our duety is to render to Almightie God our heavenly Father most hearty thankes, for that hee hath given his Sonne our Saviour Jesus Christ, not onely to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his blessed Body and Bloud, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duety is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the unworthy receiving thereof, and so to search, and examine your own consciences, as you should come holy & clean to a most godly and heavenly Feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be received, as worthy partakers of such an heavenly Table. The way and meanes thereto is: First, to examine your lives and conversation by the rule of Gods commandments, and wherein soever yee shall perceive your selves to have offended, either by will, word, or deed, there bewaile your owne sinfull lives, and confesse your selves to Almightie God, with full purpose of amendment of life. And if yee shall perceive your offences to be such, as be not onely against God, but also against your neighbours: then yee shall reconcile your selves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgivenesse of your offences at Gods hand: for otherwise the receiving of the holy Communion, doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort or councell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministerie of Gods word he may receive comfort, and the benefit of absolution, to the quietting of his conscience, and avoiding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloved in the Lord, ye that minde to come to the holy Communion of the Body and Bloud of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith wee receive that holy Sacrament: (For then we spiritually eate the flesh of Christ, and drink his bloud, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us) So is the danger great, if wee receive the same unworthily. For then wee be guiltie of the body and bloud of Christ our Saviour, we eat, and drink our owne damnation, not considering the Lords body: We kindle Gods wrath against us: we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any of you bee a blasphemer of God, an hinderer, or slanderer of his word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the devill enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selves (brethren) that ye be not judged of the Lord. Repent you truly for your sinnes past: have a lively and stedfast faith in Christ our Saviour: Amend your lives, and be in perfect charitie with all men, so shall ye be meet partakers of those holy mysteries. And above all things, yee must give most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himselfe even to the death upon the crosse for us miserable sinners, which lay in darkenesse and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloud shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let us give (as we are most bounden) continuall thankes, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the Minister say unto them that come to receive the holy Communion,

YOu that doe truely and earnestly repent you of your sinnes, and be in love and charitie with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: draw neare, and take this holy Sacrament to your comfort, make your humble confession to Almightie God, before this congregation here gathered together in his holy Name, meekely kneeling upon your knees.

¶ Then shall this generall confession bee made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly upon their knees.

ALmightie God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge and bewaile our manifold sinnes and wickednesse, which wee from time to time most grievously have committed, by thought, word, and deed against thy divine Majestie, provoking most justly thy wrath and indignation against us: we doe earnestly repent, and be heartily sorry for these our misdoings: the remembrance of them is grievous unto us: the burthen of them is intolerable. Have mercie upon us, have mercy upon us, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glorie of thy Name, through Jesus Christ our Lord.

¶ Then shall the Minister, or Bishop (being present) stand up, and turning himselfe to the people, say thus,

ALmightie God our heavenly Father, who of his great mercy hath promised forgivenesse of sins to all them which with hearty repentance and true faith

faith turn unto him: have mercy upon you, pardon and deliver you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister also say,

Heare what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travell, and be heavie laden, and I will refresh you. So God loved the world, that he gave his onely begotten Sonne, to the end that all that beleeve in him, should not perish, but have life everlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

¶ Heare also what S. John saith.

If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

After which the Minister shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Minister.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Minister.

It is very meet, right, and our bounden duetie, that wee should at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there bee any especially appointed: or else immediately shall follow, Therefore with Angels and Archangels, &c.

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## ¶ Proper Prefaces.

### ¶ Upon Christmasday, and seven dayes after.

BEcause thou didst give Jesus Christ thine onely Sonne to be born as this day for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sinne, to make us clean from all sinne. Therefore with Angels, &c.

### ¶ Upon Easter day, and seven dayes after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall lamb, which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

### ¶ Upon the Ascension day, and seven dayes after.

THrough thy most dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might wee also ascend, and reigne with him in glory. Therefore with Angels, &c.

### ¶ Upon Whitsunday, and six dayes after.

THrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven with a sudden great sound, as it had been a mighty winde, in the likenesse of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldnesse with fervent zeale, constantly to preach the Gospel unto all nations, whereby we are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

### ¶ Upon the feast of Trinity onely.

IT is very meet, right, and our bounden duety, that we should at all times, and in all places give thanks unto thee, O Lord Almighty and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeve of the glory of the Father, the same we beleeve of the Sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore with Angels, and Archangels, &c.

### ¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heaven, wee laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

¶ Then shall the Minister kneeling down at Gods board, say in the name of all them that shall receive the Communion this prayer following.

WE do not presume to come to this thy Table, (O mercifull Lord) trusting in our own righteousnesse, but in thy manifold and great mercies. Wee be not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy deare Sonne Jesus Christ, and to drink his blood, that our sinfull bodies may be made clean by his body, and our soules washed through his most precious blood, and that wee may evermore dwell in him, and he in us. Amen.

¶ Then the Minister standing up shall say as followeth.

ALmighty God our heavenly Father, which of thy tender mercy didst give thine only Sonne Jesus Christ to suffer death upon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command us to continue a perpetuall memorie of that his precious death, until his comming again: Heare us, O mercifull Father, we beseech thee, and grant that wee receiving these thy creatures of bread and wine, according to thy Sonne our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying, Take, eat, this is my body, which is given for you, do this in remembrance of mee. Likewise after supper he took the Cup, and when he had given thanks, hee gave it to them, saying, Drink ye all of this, for this is my blood of the new Testament, which is shed for you, and for many, for the remission of sinnes: do this as oft as yee shall drink it, in remembrance of me.

¶ Then shall the Priest first receive the Communion in both kinds himselfe, and next deliver it to other Ministers (if any be there present) that they may help the chiefe Minister, and after to the people in their hands, kneeling, and when hee delivereth the bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soule into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith, with thanksgiving.

¶ And the Minister that delivereth the Cup shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him every petition. After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present unto thee, O Lord, our selves, our soules and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although wee be unworthy, through our manifold sinnes, to offer unto thee any sacrifice: yet wee beseech thee to accept this our bounden duety and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unitie of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

Almighty and everliving God, we most humbly thanke thee, for that thou doest vouchsafe to feed us, which have duely received those holy mysteries, with the spirituall food of the most precious bodie and blood of thy Sonne our Saviour Jesus Christ, and doest assure us thereby of thy favour and goodnesse towards us, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy everlasting Kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that wee may continue in that holy fellowship, and doe all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said or sung,

Glory be to God on high, and in earth peace, good will towards men. We praise thee, wee blesse thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God heavenly King, God the Father Almighty, O Lord the onely begotten Sonne Jesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Minister, or Bishop, if he be present, shall let them depart with this blessing,

The peace of God, which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

¶ Collects to bee said after the Offertory, when there is no Communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening prayer, Communion, or Letany, by the discretion of the Minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. Amen.

O Almighty Lord and everlasting God, vouchsafe, wee beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the wayes of thy Lawes, and in the works of thy Commandments, that through thy most mighty protection both here and ever, wee may be preserved in body and soule, through our Lord and Saviour Jesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward eares, may through thy grace bee so graffed inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Almightie God, the fountain of all wisdome, which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to give us for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sons Name, we beseech thee mercifully to encline thine eares to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

Upon

UPon the holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer (For the whole eſtate of Chriſts Church militant here on earth) and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerve.

¶ And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Miniſter, according to his diſcretion.

¶ And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Miniſter.

¶ And in Cathedral and Collegiat Churches, where be many Miniſters and Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And to take away the ſuperſtition which any perſon hath, or might have in the bread and wine, it ſhall ſuffice that the bread be ſuch as is uſually to be eaten at the table with other meats, but the beſt and pureſt wheat bread that conveniently may bee gotten. And if any of the bread and wine remaine, the Curate ſhall have it to his own uſe.

¶ The bread and wine for the Communion, ſhall be provided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money, or other duties, which hitherto they have payed for the ſame by order of their houſes every Sunday.

¶ And note, that every Pariſhioner ſhall communicate at the leaſt three times in the yeare, of which, Eaſter to bee one, and ſhall alſo receive the Sacraments and other Rites, according to the order in this booke appointed. And yearely at Eaſter every Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due, then, and at that time to be payed.

## ¶ The Miniſtration of Baptiſme to be uſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſunside. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of uſe, (although it cannot for many conſiderations be well reſtored againe) it is thought good to follow the ſame as neere as conveniently may be. Wherefore the people are to bee admoniſhed, that it is moſt convenient that Baptiſme ſhould not be adminiſtred but upon Sundayes and other holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme bee miniſtred in the Engliſh tongue. Nevertheleſſe, (if neceſſitie ſo require) children may at all times be baptized at home.

¶ When there are children to be Baptized upon the Sunday or holy day, the Parents ſhall give knowledge over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Evening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be Baptized, or no. If they anſwer, No, Then ſhal the Miniſter ſay thus,

DEarely beloved, foraſmuch as all men be conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdome of God, except hee be regenerate and born a new of water and of the holy Ghoſt, I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercie hee will grant to theſe children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and bee made lively members of the ſame.

¶ Then ſhall the Miniſter ſay,

¶ Let us pray.

ALmightie and everlaſting God, which of thy great mercie diddeſt ſave Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely lead the children of Iſrael thy people through the red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloved Sonne Jeſus Chriſt, diddeſt ſanctifie the floud Jordan, and all other waters to the myſticall waſhing away of ſin: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being delivered from thy wrath, may be received into the Ark of Chriſts Church, and being ſtedfaſt in faith, joyfull through hope, and rooted in charitie, may ſo paſſe the waves of this troublesome world, that finally they may come to the land of everlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmightie and immortall God, the aide of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeve, and the reſurrection of the dead: wee call upon thee for theſe Infants, that they comming to thy holy Baptiſme, may receive remiſſion of their ſinnes by ſpirituall regeneration. Receive them (O Lord) as thou haſt promiſed by thy welbeloved Sonne, ſaying, Aſk, and you ſhall have, ſeeke, and you ſhall finde, knock, and it ſhall be opened unto you. So give now unto us that aſk, let us that ſeek, finde, open the gate unto us that knock, that theſe Infants may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternall kingdome, which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the Miniſter ſay,

¶ Heare the words of the Goſpel written by Saint Mark in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that hee ſhould touch them: And his

diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto mee, and forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay unto you, Whoſoever doth not receive the kingdome of God as a little childe, hee ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this briefe exhortation upon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Saviour Chriſt, that hee commanded the children to be brought unto him, how hee blamed thoſe that would have kept them from him, how hee exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed, hee declared his good will toward them. For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeve that he will likewiſe favourably receive theſe preſent Infants, that he will embrace them with the armes of his mercie, that he will give unto them the bleſſing of eternall life, and make them partakers of his everlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heavenly Father toward theſe Infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let us faithfully and devoutly give thankes unto him, and ſay,

ALmightie and everlaſting God, heavenly Father, we give thee humble thankes, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirme this faith in us evermore: give thy holy Spirit to theſe Infants, that they may be borne againe, and be made heires of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Prieſt ſhall ſpeak unto the Godfathers and Godmothers on this wiſe.

WElbeloved friends, ye have brought theſe children here to be baptized, yee have prayed that our Lord Jeſus Chriſt would vouchſafe to receive them, to lay his hands upon them, to bleſſe them, to releaſe them of their ſinnes, to give them the kingdome of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye have prayed for: which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe Infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the devil and all his workes, and conſtantly beleeve Gods holy word, and obediently keep his Commandments.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the devil and all his workes, the vaine pomp, and glory of the world, with all covetous deſires of the ſame, the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doſt thou beleeve in God the Father Almightie, maker of heaven and earth? And in Jeſus Chriſt his only begotten Sonne our Lord? And that he was conceived by the holy Ghoſt, borne of the virgin Marie, that he ſuffered under Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almightie, and from thence ſhall come again at the end of the world, to judge the quicke and the dead? And doſt thou beleeve in the holy Ghoſt; the holy Catholike Church, the communion of Saints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeve.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Miniſter ſay,

OMercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victorie, and to triumph againſt the devill, the world, and the fleſh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſterie, may alſo be endued with heavenly vertues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doeſt live and governe all things, world without end. Amen.

ALmighty everliving God, whoſe moſt dearely beloved Sonne Jeſus Chriſt, for the forgiveneſſe of our ſins, did ſhed out of his moſt precious ſide both water and blood, and gave commandement to his diſciples, that they ſhould go teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſervants which ſhall be baptized in this water, may receive the fulneſſe of thy grace, and ever remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the childe in his hands, and aske the name. And naming the child, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the childe be weake, it ſhall ſuffice to powre water upon it, ſaying the foreſaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a Croſſe upon the childes forehead, ſaying,

WEe receive this childe into the Congregation of Chriſts flock, and do ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithfull ſouldier and ſervant unto his lives end. Amen.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearely beloved brethren, that theſe children be regenerate and grafted into the body of Chriſts congregation, let us give thanks unto God for

for theſe benefits, and with one accord make our prayers unto Almighty God, that they may leade the reſt of their life accordyng to this beginning.

¶ Then ſhall be ſaid,

Our Father which art in heaven, Hallowed be thy Name, &c.

¶ Then ſhall the Miniſter ſay,

WEe yeeld thee hearty thanks, moſt mercifull Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beſeech thee to grant, that he being dead unto ſinne, and living unto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally with the reſidue of thy holy Congregation, he may be inheritour of thine everlaſting kingdome, through Chriſt our Lord. Amen.

¶ At the laſt end, the Miniſter calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children have promiſed by you to forſake the devill and all his workes, to beleeve in God, and to ſerve him, you muſt remember that it is your parts and duties to ſee that theſe Infants be taught, ſo ſoon as they ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion they have made by you. And that they may know theſe things the better, ye ſhall call upon them to heare Sermons, and chiefly yee ſhall provide that they may learn the Creed, the Lords Prayer, and the ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeve to his ſoules health, and that theſe children may be vertuouſly brought up to lead a godly and a Chriſtian life, remembring alwaies that Baptiſme doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be made like unto him, that as he died, and aroſe again for us, ſo ſhould wee which are baptized, die from ſinne, and riſe again unto righteouſneſſe, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlineſſe of living.

The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandments, and bee further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

## ¶ Of them that are to be baptized in private houſes in time of neceſſitie, by the Miniſter of the Pariſh, or any other lawfull Miniſter that can be procured.

THe Paſtours and Curates ſhall often admoniſh the people, that they deſer not the Baptiſme of Infants any longer then the Sunday or other Holy day next after the child be borne, unleſſe upon a great and reaſonable cauſe declared to the Curate, and by him approoved.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they procure not their children to bee baptized at home in their houſes. And when great need ſhall compell them ſo to doe, then Baptiſme ſhall be adminiſtred on this faſhion.

Firſt, let the lawfull Miniſter and them that be preſent, call upon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or powre water upon it, ſaying theſe words,

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to bee baptized again. But yet nevertheleſſe, if the childe which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize that childe, the Congregation may be certified of the true forme of Baptiſme by him privately before uſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the childe was borne or Chriſtened, ſhall examine and try, whether the childe be lawfully baptized or no. In which caſe if thoſe that bring any childe to the Church, do anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?

Who was preſent when the childe was baptized?

And becauſe ſome things eſſentiall to this Sacrament, may happen to be omitted through feare or haſte in ſuch times of extremitie: therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether think you the childe to be lawfully and perfectly baptized?

¶ And if the Miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to bee: then ſhall not he Chriſten the childe againe; but ſhall receive him as one of the flocke of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and accordyng unto due order, concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the laver of regeneration in Baptiſme, received into the number of the children of God, and heires of everlaſting life. For our Lord Jeſus Chriſt doth not denie his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Gopell doth witneſſe to our comfort on this wiſe.

AT a certain time they brought children unto Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay unto you, Whoſoever doth not receive the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them up in his armes, he put his hands upon them, and bleſſed them. Mark 10.13

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation upon the words of the Goſpel.

FRiends, you heare in this Goſpel the words of our Saviour Chriſt, that he commanded the

children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will towards them: For he embraced them in his armes, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleeve, that he hath likewise favorably received this present Infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the blessing of eternall life, and made him partaker of his everlasting kingdome. Wherefore wee being thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ toward this Infant, let us faithfully, and devoutly give thanks unto him, and say the Prayer which the Lord himselfe taught, and in declaration of our faith let us recite the Articles contained in our Creed.

¶ Here the Minister, with the Godfathers and Godmothers, shall say,

Our Father which art in heaven, &c.

¶ Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Doest thou in the name of this childe forsake the devill and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to follow, and be led by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeve in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And doe you in his Name beleeve in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and everlasting life after death.

Answer.

All this I stedfastly beleeve.

¶ Let us pray.

ALmightie and everlasting God, heavenly Father, wee give thee humble thankes, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in us evermore: give thy holy Spirit to this Infant, that he being borne again, and being made heire of everlasting salvation through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the devill and all his works, to beleeve in God, and to serve him: you must remember that it is your part and duetie, to see that this Infant be taught, so soon as he shall be able to learn, what a solemne vow, promise, and profession he hath made by you. And that he may know these things the better, yee shall call upon him to heare Sermons, and chiefly yee shall provide that he may learn the Creed, the Lords prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and beleeve to his soules health, and that this childe may be vertuously brought up, to lead a godly and a Christian life, remembring alway that Baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should wee which are baptized, die from sinne, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

And so forth as in publike Baptisme.

¶ But if they which bring the Infants to the Church, do make such uncertain answers to the Ministers questions, as that it cannot appeare that the childe was baptized with water, *In the Name of the Father, and of the Sonne, and of the holy Ghost*: (which are essentiall parts of Baptisme) then let the Minister baptize it in forme above written, concerning publique Baptisme, saving that at the dipping of the childe in the Font, he shall use this forme of words:

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

## ¶ The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according *to the Catechisme following.*

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it (according to Saint Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords Prayer, and the ten Commandments, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the yeeres of discretion, and have learned, what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will evermore endevour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly,

Secondly, forasmuch as Confirmation is minſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the devill, it is moſt meet to be minſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the devil, they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the uſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be minſtred to them that were of perfect age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their own faith, and promiſe to bee obedient unto the will of God. And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, hee ſhall know for trueth, that it is certain by Gods word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

## ¶ A Catechiſme,

### That is to ſay, An inſtruction to be learned of every childe, before he be brought to be confirmed by the Biſhop.

What is your name?

Anſwer.

N. or M.

Queſtion.

Who gave you this name?

Anſwer.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the Childe of God, and an inheritour of the Kingdome of heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the devill and all his workes, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeve all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keepe Gods holy Will and Commandments, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeve, and to doe as they have promiſed for thee.

Anſwer.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heavenly Father, that hee hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray God to give mee his grace, that I may continue in the ſame unto my lives end.

Queſtion.

Rehearſe the Articles of thy Beliefe.

Anſwer.

I Beleeve in God the Father Almighty, maker of heaven and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, borne of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, from thence he ſhall come to judge the quicke and the dead. I beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgivenes of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.

Queſtion.

What doeſt thou chiefly learn in theſe Articles of thy beliefe?

Anſwer.

Firſt, I learne to beleeve in God the Father, who hath made me, and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments. Tell me how many there be?

Anſwer.

Tenne.

Queſtion.

Which be they?

Anſwer.

The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt have none other Gods but me.

ii. Thou ſhalt not make to thy ſelfe any graven image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſite the ſinnes of the fathers upon the children, unto the third and fourth generation of them that hate mee, and ſhew mercy unto thouſands in them that love mee, and keepe my Commandments.

iii. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt doe no manner of worke, thou, and thy ſonne, and thy daughter, thy man ſervant, and thy maid ſervant, thy cattell, and the ſtranger that is within thy gates: For in ſixe dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his mayd, nor his oxe, nor his aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe Commandments?

Anſwer.

I learne two things: my duty towards God, and my duety towards my neighbour.

Queſtion.

Queſtion.

What is thy duety towards God?

Anſwer.

My duty towards God, is to beleeve in him, to feare him, and to love him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Woꝛd, and to ſerve him truly all the dayes of my life.

Queſtion.

What is thy duety towards thy neighbour?

Anſwer.

My duty towards my neighbour, is to love him as my ſelfe, and to do to all men as I would they ſhould do unto me. To love, honour, and ſuccour my father and mother. To honour and obey the King and his miniſters, To ſubmit my ſelfe to all my goveꝛnoꝛs, teachers, ſpirituall Paſtoꝛs, & Maſters. To oꝛder my ſelfe lowly and reverently to all my betters. To hurt no body by woꝛd oꝛ deed. To be true and juſt in all my dealing, to beare no malice noꝛ hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from evill ſpeaking, lying, and ſlandering. To keep my body in temperance, ſoberneſſe, and chaſtity. Not to covet, noꝛ deſire other mens goods, but to learn and labour truely to get mine own living, and to doe my duety in that ſtate of life, unto the which it ſhall pleaſe God to call mee.

Queſtion.

My good childe, know this, that thou art not able to doe theſe things of thy ſelfe, noꝛ to walke in the Commandements of God, and to ſerve him without his ſpeciall grace, which thou muſt learne at all times to call foꝛ by diligent pꝛayer. Let me heare therefoꝛe if thou canſt ſay the Loꝛds pꝛayer.

Anſwer.

OUr Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And foꝛgive us our trepaſſes, as wee foꝛgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. Amen.

Queſtion.

What deſireſt thou of God in this pꝛayer?

Anſwer.

I deſire my Loꝛd God our heavenly Father, who is the giver of all goodneſſe, to ſend his grace unto mee, and to all people, that we may woꝛſhip him, ſerve him, and obey him as wee ought to do. And I pꝛay unto God, that he will ſend us all things that be needfull, both foꝛ our ſouls and bodies, and that he wil be mercifull unto us, and foꝛgive us our ſinnes, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſinne and wickedneſſe, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſſe, thꝛough our Loꝛd Jeſus Chꝛiſt. And theꝛefoꝛe I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chꝛiſt oꝛdained in his Church?

Anſwer.

Two onely as generally neceſſary to ſalvation, that is to ſay, Baptiſme, and the Supper of the Loꝛd.

Queſtion.

What meaneſt thou by this woꝛd, ſacrament?

Anſwer.

I mean an outward and viſible ſigne, of an inward and ſpirituall grace, given unto us, oꝛdained by Chꝛiſt himſelfe, as a means whereby wee receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwer.

Two: the outward viſible Signe, and the inward Spirituall grace.

Queſtion.

What is the outward viſible Signe, oꝛ foꝛme in Baptiſme?

Anſwer.

Water: wherein the perſon baptized is dipped, oꝛ ſprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghoſt.

Queſtion.

What is the inward and Spirituall grace?

Anſwer.

A death unto ſinne, and a new birth unto righteouſneſſe: foꝛ being by nature boꝛne in ſinne, and the childꝛen of wꝛath, we are hereby made the childꝛen of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, wherby they foꝛſake ſinne: and Faith, whereby they ſtedfaſtly beleeve the pꝛomiſes of God made to them in that Sacrament.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot peꝛfoꝛme them?

Anſwer.

Yes: they do peꝛfoꝛme them by their Sureties, who pꝛomiſe and vow them both in their names: which when they come to age, themſelves are bound to peꝛfoꝛme.

Queſtion.

Why was the Sacrament of the Loꝛds Supper oꝛdained?

Anſwer.

Foꝛ the continuall remembꝛance of the Sacrifice of the death of Chꝛiſt, and the benefits which we receive thereby.

Queſtion.

What is the outward part, oꝛ Signe of the Loꝛds Supper?

Anſwer.

Bꝛead and Wine, which the Loꝛd hath commanded to be received.

Queſtion.

What is the inward part, oꝛ thing ſignified?

Anſwer.

The Body and Blood of Chꝛiſt, which are verily and indeed taken and received of the faithfull in the Loꝛds Supper.

Queſtion.

What are the bꝛnefits whereof wee are partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our ſoules by the Body and Blood of Chꝛiſt, as our bodies are by the Bꝛead and Wine.

Queſtion.

What is required of them which come to the Loꝛds Supper?

Anſwer.

To examine themſelves whether they repent them truely of their foꝛmer ſinnes, ſtedfaſtly purpoſing to leade a new life, have a lively faith in Gods mercie thꝛough Chꝛiſt, with a thankfull remembꝛance of his death, and be in charity with all men.

¶ So ſoon as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the tenne Commandments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, oꝛ ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: Then ſhall they be brought to the Biſhop, by one that ſhall bee their Godfather or Godmother, that every childe may have a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

¶ Confir-

## ¶ Confirmation, or laying on of hands.

Miniſter.

OUr help is in the Name of the Lord.

Anſwere.

Which hath made heaven and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

And let our cry come unto thee.

¶ Let us pray.

ALmightie and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſſe of all their ſinnes: ſtrengthen them we beſeech thee, O Lord, with the holy Ghoſt the comforter, and daily increaſe in them thy manifold gifts of grace, the ſpirit of wiſdome and underſtanding, the ſpirit of counſaile and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them (O Lord) with the ſpirit of thy holy feare. Amen.

¶ Then the Biſhop ſhall lay his hand upon every childe ſeverally, ſaying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increaſe in thy holy Spirit more and more, untill hee come unto thy everlaſting kingdome. Amen.

¶ Then ſhall the Biſhop ſay,

¶ Let us pray.

ALmightie and everliving God, which makeſt us both to will and to do thoſe things that be good and acceptable unto thy Majeſtie, We make our humble ſupplications unto thee for theſe children, upon whom (after the example of the holy Apoſtles) we have laid our hands, to certifie them (by this ſigne) of thy favour and gracious goodneſſe toward them: let thy Fatherly hand, we beſeech thee, ever be over them: let thy holy Spirit ever be with them, and ſo lead them in the knowledge and obedience of thy Lord, that in the end they may obtaine the everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

¶ Then the Biſhop ſhall bleſſe the children, ſaying, thus,

THe bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be upon you, and remaine with you for ever. Amen.

The Curate of every Pariſh, or ſome other at his appointment, ſhall deligently upon Sundayes and holy dayes, halfe an houre before Evenſong, openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent unto him, as the time will ſerve, and as he ſhall thinke convenient, in ſome part of this Catechiſme.

And all fathers, mothers, maſters and dames, ſhall cauſe their children, ſervants, and apprentiles (which have not learned their Catechiſme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, untill ſuch time that they have learned all that is here appointed for them to learne. And whenſoever the Biſhop ſhal give knowledge for children to be brought before him to any convenient place for their confirmation, then ſhall the Curate of every Pariſh either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the faith, the Lords praier, and the ten Commandements, and alſo how many of them can anſwere to the other queſtions contained in this Catechiſme.

And there ſhall none be admitted to the holy Communion, untill ſuch time as he can ſay the Catechiſme, and be confirmed.

## ¶ The forme of ſolemnization of Matrimonie.

FIrſt, the Banes muſt bee asked three ſeverall Sundayes, or Holydayes in the time of Service, the people being preſent, after the accuſtomed maner.

And if the perſons that ſhould bee married, dwell in divers Pariſhes, the Banes muſt bee asked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked from the Curate of the other Pariſh.

At the day appointed for ſolemnization of Matrimony, the perſons to bee married ſhall come into the body of the Church, with their friends and neighbours, and there the Prieſt ſhall ſay thus,

DEarely beloved friends, we are gathered together here in the ſight of God, and in the face of his congregation, to joyne together this man, and this woman in holy Matrimonie, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying unto us the myſticall union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand unadviſedly, lightly, or wantonly, to ſatiſfie mens carnall luſts and appetites, like brute beaſts that have no underſtanding, but reverently, diſcreetly, adviſedly, ſoberly, and in the feare of God, duely conſidering the cauſes for which Matrimonie was ordained. One was the procreation of children to be brought up in the feare and nurture of the Lord, and praiſe of God. Secondly, it was ordained for a remedy againſt ſinne, and to avoid fornication, that ſuch perſons as have not the gift of continency might marrie, and keepe themſelves undefiled members of Chriſt body. Thirdly, for the mutuall ſociety, helpe, and comfort that the one ought to have of the other, both in proſperity and adverſitie: into the which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe, why they may not lawfully be joyned together, let him now ſpeake, or elſe hereafter for ever hold his peace.

¶ And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,

I Require and charge you, (as you will anſwer at the dreadfull day of Judgement, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confeſſe it.

For

For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull.

¶ At which day of mariage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustaine, to prove his allegation, then the solemnization must be deferred, unto such time as the truth be tried. If no impediment be alledged, then shall the Curate say unto the man.

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimonie? wilt thou love her, comfort her, honour, and keepe her in sickenesse and in health, and forsaking all other, keepe thee onely unto her, so long as you both shall live?

¶ The man shall answere,

I will.

¶ Then shall the Minister say unto the woman,

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serve him, love, honour, and keep him in sickenesse and in health, and forsaking all other, keep thee onely unto him, so long as you both shall live?

¶ The woman shall answere,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ And the Minister receiving the woman at her fathers or friend hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying,

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to love, and to cherish, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking again the man by the right hand, shall say,

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to love, cherish, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then shall they againe loose their hands, and the man shall give unto the woman a Ring, laying the same upon the Booke, with the accustomed duety to the Minister and Clerke. And the Minister taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Minister, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, the Minister shall say,

Let us pray.

O Eternall God, Creator and preserver of all mankind, giver of all spirituall grace, the Authour of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebecca lived faithfully together, so these persons may surely performe and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remaine in perfect love and peace together, and live according to thy Laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyne their right hands together and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speake unto the people.

Forasmuch as N. and N. have consented together in holy wedlocke, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands, I pronounce that they be man and wife together: In the Name of the Father, of the Sonne, and of the Holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the Holy Ghost, blesse, preserve, and keepe you, the Lord mercifully with his favour looke upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following,

BLessed are all they that feare the Lord: and walke in his waves. *Beati omnes.* Psal. 128.

For thou shalt eat the labour of thine hands: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vine: upon the walls of thy house.

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalme.

GOd be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us. *Deus misereatur.* Psal 67.

That thy way may be knowne upon the earth: thy saving health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folke righteously, and governe the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our owne God, shall give us his blessing.

God shall blesse us: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table and turning his face towards them, shall say,

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Minister.

Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister

O Lord save thy servant and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy servants, and sowe the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou diddest send thy blessing upon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ This prayer next following, shall be omitted, where the woman is past child-birth.

O Mercifull Lord and heavenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see their childrens children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne Image and similitude) woman should take her beginning: and knitting them together, diddest teach that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the Spirituall marriage and unitie betwixt Christ and his Church: looke mercifully upon these thy servants, that both this man may love his wife according to thy Word (as Christ did love his Spouse the Church, who gave himselfe for it, loving and cherishing it, even as his own flesh:) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobriety, and peace, be a follower of holy and godly Matrons. O Lord, blesse them both, and grant them to inherite thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister say,

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage: powre upon you the riches of his grace, sanctifie and blesse you, that yee may please him both in bodie and soule, and live together in holy love unto your lives end.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or, if there bee no Sermon, the Minister shall reade this that followeth.

All yee which be married, or which intend to take the holy estate of Matrimony upon you, heare what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandement to all married men, Ye husbands, love your wives, even as Christ loved the Church, and hath given himselfe for it, to sanctifie it, purging it in the fountaine of water through the Word, that he might make it to himselfe a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives as their own bodies. Hee that loveth his own wife, loveth himselfe: For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Nevertheless, let every one of you so love his owne wife, even as himselfe.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married: Ye men love your wives, and be not bitter unto them. Coloss. 3.

Hear also what Saint Peter the Apostle of Christ, which was himselfe a married man, saith unto them that are married: Yee husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered. 1. Pet. 3.

Hitherto ye have heard the duety of the husband toward the wife. Now likewise ye wives, heare and learn your dueties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selves unto your owne husbands, as unto the Lord. For the husband is the wives head, even as Christ is the head of the Church, and hee is also the Saviour of the whole body. Ephes. 5.

Therefore as the Church or Congregation is subject unto Christ, so likewise let the wives also be in subjection unto their owne husbands in all things. And again hee saith, Let the wife reverence her husband. And (in his Epistle to the Colossians) Saint Paul giveth you this short lesson, Ye wives, submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their owne husbands, so that if any obey not the Word, they may be wonne without the Word, by the conversation of the wives, while they behold your chaste conversation coupled with feare. Whose apparell let it not be outward with braided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old

old time) did the holy women which truſted in God, apparell themſelves, being ſubiect to their owne huſbands: as Sara obeyed Abraham, calling him Lord, whoſe daughters yee are made, doing well, and not being diſmayed with any feare.

¶ The new married perſons (the ſame day of their marriage) muſt receive the holy Communion.

## ¶ The order for the viſitation of the ſicke.

¶ The Miniſter entring into the ſick perſons houſe, ſhall ſay,

¶ Peace be to this houſe, and to all that dwell in it.

¶ When he commeth into the ſicke mans preſence, hee ſhall ſay, kneeling down,

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Lord have mercie upon us.

Chriſt have mercie upon us.

Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Anſwer. But deliver us from evill. Amen.

Miniſter. O Lord ſave thy ſervant.

Anſwer. Which putteth his truſt in thee.

Miniſter. Send him help from thy holy place.

Anſwer. And evermore mightily defend him.

Miniſter. Let the enemie have no advantage of him.

Anſwer. Nor the wicked approach to hurt him.

Miniſter. Be unto him, O Lord, a ſtrong tower.

Anſwer. From the face of his enemie.

Miniſter. O Lord heare our prayers.

Anſwer. And let our crie come unto thee.

Miniſter.

O Lord looke down from heaven, behold, viſit and relieve this thy ſervant: Looke upon him with the eyes of thy mercie, give him comfort and ſure confidence in thee, defend him from the danger of the enemie, and keep him in perpetuall peace and ſafety, through Jeſus Chriſt our Lord. Amen.

HEare us Almighty and moſt mercifull God and Saviour, extend thine accuſtomed goodneſſe to this thy ſervant which is grieved with ſickneſſe: viſit him, O Lord, as thou didſt viſit Peters wives mother, and the Captaines ſervant. So viſit and reſtore to this ſicke perſon his former health (if it be thy will) or elſe give him grace ſo to take thy viſitation, that after this painfull life ended, he may dwell with thee in life everlaſting. Amen.

¶ Then ſhall the Miniſter exhort the ſicke perſon after this forme, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, ſtrength, health, age, weakneſſe and ſickneſſe. Wherefore whatſoever your ſickneſſe is, know you certainly, that it is Gods viſitation. And for what cauſe ſoſoever this ſickneſſe is ſent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſſe felicitie, or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truely repent you of your ſinnes, and beare your ſickneſſe patiently, truſting in Gods mercie, for his deare Sonne Jeſus Chriſt his ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelfe wholly unto his will, it ſhall turne to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ If the perſon viſited be very ſicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chaſtiſement of the Lord. For whom the Lord loveth, he chaſtiſeth: yea, as Saint Paul ſaith, he ſcourgeth every ſonne which he receiveth. If yee endure chaſtiſement, hee offereth himſelfe unto you, as unto his own children. What ſonne is he that the father chaſtiſeth not? If ye be not under correction (whereof all true children are partakers) then are yee baſtards and not children. Therefore ſeeing that when our carnall fathers do correct us, we reverently obey them: ſhall we not now much rather be obedient to our ſpirituall Father, and ſo live? And they for a few dayes do chaſtiſe us after their own pleaſure: But he doth chaſtiſe us for our profit, to the intent he may make us partakers of his holineſſe. Theſe words (good brother) are Gods words, and written in holy Scripture for our comfort and inſtruction, that wee ſhould patiently and with thankeſgiving beare our heavenly Fathers correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodnes to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, then to be made like unto Chriſt by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelfe went not up to joy, but firſt hee ſuffered paine, hee entred not into his glory, before hee was crucified: So truely our way to eternall joy is, to ſuffer here with Chriſt, and our doore to enter into eternall life, is gladly to die with Chriſt, that wee may riſe againe from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſſe, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion which you made to God in your Baptiſme. And foraſmuch as after this life there is accompt to bee given unto the righteous Judge, of whom all muſt be judged without reſpect of perſons: I require you to examine your ſelfe, and your ſtate, both toward God and man, ſo that accuſing and condemning your ſelfe for your own faults, you may finde mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearfull Judgement. Therefore I ſhall ſhortly rehearſe the Articles of our Faith, that you may know whether you do beleeve as a Chriſtian man ſhould, or no.

¶ Here the Miniſter ſhall rehearſe the Articles of the faith, ſaying thus,

Doeſt thou beleeve in God the Father Almighty?

(And ſo forth, as it is in Baptiſme.

¶ Then ſhall the Miniſter examine whether he be in charitie with all the world, exhorting him to forgive from the bottome of his heart all perſons that have offended him, and if he have offended other, to aske them forgiveneſſe: and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he have not afore diſpoſed his goods, let him then make his Will, and alſo declare his debts, what he oweth, and what is owing unto him, for diſcharging of his conſcience, and quietneſſe of his executors. But men muſt be oft admonſhed that they ſet an order for their temporall goods and lands, when they be in health.

¶ Theſe words before rehearſed, may be ſaid before the Miniſter begin his prayer, as he ſhall ſee cauſe. The Miniſter may not forget nor omit to moove the ſicke perſon, and that moſt earneſtly, to liberality toward the poore. Here ſhall the ſicke perſon make a ſpeciall confeſſion, if he feele his conſcience troubled with any weighty matter. After which confeſſion, the Prieſt ſhall abſolve him after this ſort.

Our

OUr Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners which truly repent & beleeve in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And then the Prieſt ſhall ſay the Collect following.

¶ Let us pray.

O Moſt mercifull God, which according to the multitude of thy mercies doeſt ſo put away the ſins of thoſe which truly repent, that thou remembreſt them no more, open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgivenes. Renew in him, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailnes, preſerve and continue this ſicke member in the unitie of the Church, conſider his contrition, accept his teares, aſſwage his pain, as ſhall be ſeene to thee moſt expedient for him. And forasmuch as he putteth his full truſt onely in thy mercy, impute not unto him his former ſins, but take him unto thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt. Amen.

¶ Then ſhall the Miniſter ſay this Pſalme.

*In te Domine ſperavi.* Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſnes, incline thine ear unto me, & ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I beene holden up ever ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeake againſt me, and they that lay wait for my ſoule, take their counſel together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliver him.

Goe not farre from me, O God: my God, haſte thee to helpe me.

Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour that ſeeke to do me evill.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeake of thy righteouſneſſe and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe only.

Thou, O God, haſt taught me from my youth up untill now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray headed: untill I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſſe, O God, is very high, and great things are they that thou haſt done: O God who is like unto thee?

O what great troubles and adverſities haſt thou ſhewed me, and yet diddeſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth againe.

Thou haſt brought me to great honour: and comforted me on every ſide.

Therefore will I praiſe thee and thy faithfulneſſe (O God) playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

My lips will be faine when I ſing unto thee: and ſo will my ſoule whom thou haſt delivered.

My tongue alſo ſhall talk of thy righteouſneſſe all the day long: for they are confounded and brought unto ſhame that ſeeke to do me evill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this

O Saviour of the world, ſave us, which by thy Croſſe and precious bloud haſt redeemed us, helpe us, we beſeech thee, O God.

¶ Then ſhall the Miniſter ſay,

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth doe bow and obey, be now and evermore thy defence, and make thee know and feele, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but onely the Name of our Lord Jeſus Chriſt. Amen.

## ¶ The Communion of the ſick.

FOraſmuch as all mortall men be ſubject to many ſudden perils, diſeaſes, and ſickneſſes, and ever uncertaine what time they ſhall depart out of this life, therefore to the intent they may be alwayes in a readineſſe to die whenſoever it ſhall pleaſe Almighty God to call them, the Curats ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiving (in the Church) of the holy Communion of the body and bloud of our Saviour Chriſt: which if they do, they ſhall have no occaſion in their ſudden viſitation to bee unquiet for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then he muſt give knowledge over night, or elſe early in the morning to the Curate, ſignifying alſo how many be appointed to communicate with him: And having a convenient place in the ſick mans houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the ſick perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty everliving God, maker of mankind, which doeſt correct thoſe whom thou doeſt love, and chaſtiſeſt every one whom thou doeſt receive: wee beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recover his bodily health (if it be thy gracious will) and whenſoever his ſoule ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he ſcourgeth every ſonne whom he receiveth. Heb. 12.

The

The Gospel.

VErily, verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death unto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe. and after minister unto them that be appointed to communicate with the sick.

¶ But if a man either by reason of extremitie of sicknes, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, doe not receive the Sacrament of Christs body and bloud: then the Curate shall instruct him, that if he do truly repent him of his sinnes, and stedfastly beleeve that Jesus Christ hath suffered death upon the Crosse for him, and shed his bloud for his redemption, earnestly remembring the benefits hee hath thereby, and giving him hearty thankes therefore, he doth eat and drink the body and bloud of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme (*In thee, O Lord, have I put my trust*) and goe straight to the Communion.

¶ In the time of Plague, Sweat, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses for feare of the infection, upon speciall request of the diseased, the Minister may onely communicate with him.

## ¶ The order for the buriall of the dead.

¶ The Priest meeting the Corps at the Church stile shall say, or else the Priest and Clerks shall sing, and so go either into the Church, or towards the grave.

Joh. 11.25, 26, 27. I Am the resurrection and the life (saith the Lord) he that beleeveth in me, yea, though he were dead, yet shall he live. And whosoever liveth and beleeveth in me, shall not die for ever.

Job 19. 25, 26, 27. I know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

1. Tim. 6. 7. Job 2. 21. WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so commeth things to passe: blessed be the Name of the Lord.

¶ When they come to the grave, while the Corps is made ready to be laid in the earth, the Priest shall say, or the Priest and Clerks shall sing,

Job 14. 21. MAn that is borne of a woman, hath but a short time to live, and is full of misery. He commeth up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay. In the mids of life we be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sinnes art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver us not into the bitter pains of eternall death. Thou knowest, Lord, the secrets of our hearts, shut not up thy mercifull eyes to our prayers: But spare us, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last houre for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the fifteenth Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath delivered up the Kingdome to God the Father, when he hath put down all rule, and all authority and power. For he must reigne til he have put all his enemies under his feet. The last enemie that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Son also himselfe be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, and why stand we alway then in jeopardy? By our rejoycing which I have in Christ Jesus our Lord, I die dayly. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not againe? Let us eat and drink, for to morrow we shall die. Be not ye deceived, evill words corrupt good manners. Awake truly out of sleep, and sinne not, For some have not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest, is not quickned except it die. And what sowest thou? thou sowest not that body that shall be, but bare corn, as of wheat, or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall

is

is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption: it is sowen in dishonour, it riseth again in honour: it is sowen in weaknesse, it riseth againe in power: it is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, The first man Adam was made a living soule, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy: the second man is the Lord from heaven, heavenly. As is the earthie, such are they that be earthie. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthie, so shall we beare the image of the heavenly. This say I, brethren, that flesh and bloud cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written; Death is swallowed up into victory: Death, where is thy sting? hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thankes be unto God, which hath given us victory through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and unmoveable, alwayes rich in the work of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Minister shall say,

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
¶ Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

Almightie God, with whom doe live the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicitie: We give thee hearty thanks, for that it hath pleased thee to deliver this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and blisse, both in body and soule, in thy eternall and everlasting glorie. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleeveth, shall live, though he die, and whosoever liveth and beleeveth in him, shall not die eternally: who also taught us (by his holy Apostle Paul) not to be sorrie as men without hope for them that sleepe in him: we meekely beseech thee, O Father, to raise us from the death of sinne, unto the life of righteousnesse, that when wee shall depart this life, we may rest in him, as our hope is, this our brother doeth: and that at the generall resurrection in the last day, wee may be found acceptable in thy sight, and receive that blessing which thy welbeloved Sonne shall then pronounce to all that love and feare thee, saying, Come yee blessed children of my Father, receive the Kingdome prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediatour, and Redeemer. Amen.

## ¶ The Thanksgiving of women after Childe-birth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh unto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

Forasmuch as it hath pleased Almightie God of his goodnesse to give you safe deliverance, and hath preserved you in the great danger of Child-birth, yee shall therefore give heartie thankes unto God, and pray.

¶ Then the Priest shall say this Psalme.

Psal. 121. I have lifted up mine eyes unto the hilles: from whence commeth my helpe.

My helpe commeth even from the Lord: which hath made heaven and earth.

He will not suffer thy foot to be mooved: and hee that keepeth thee, will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himselfe is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all evill: yea, it is even he that shall keep thy soule.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Lord have mercie upon us.
Christ have mercie upon us.
Lord have mercie upon us.
¶ Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Priest.

O Lord save this woman thy servant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou unto her a strong tower.

Answer.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answer.

And let our crie come unto thee.

Priest.

¶ Let us pray.

O Almighty God, which hast delivered this woman thy servant from the great pain and perill of Childbirth: grant we beseech thee most mercifull Father, that she, through thy helpe, may both faithfully live, and walk in her vocation according to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that commeth to give her thankes, must offer accustomed offerings: and if there be a Communion, it is convenient that shee receive the holy Communion.

## ¶ A Commination against sinners, with certaine Prayers to be used divers times in the yeare.

¶ After morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed manner. Which ended, the Minister shall goe into the Pulpit, and say thus.

BRethren, in the Primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saved in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In the stead whereof, untill the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time, in your presence, should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomy, and other places of Scripture: and that ye should answer to every sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Deut.27.15. Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say, Amen.

Deut.27.16. Minister. Cursed is he that curseth his father and mother.

Answer. Amen.

Deut.27.17. Minister. Cursed is he that removeth away the marke of his neighbours land.

Answer. Amen.

Deut.27.18. Minister. Cursed is he that maketh the blinde to go out of his way.

Answer. Amen.

Deu..27.19. Minister. Cursed is he that letteth in judgement the right of the stranger, of them that be father-lesse and of widows.

Answer. Amen.

Deut.27.24. Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Lev.20.19. Minister. Cursed is he that lieth with his neighbours wife.

Answer. Amen.

Deut.26.25. Minister. Cursed is he that taketh reward to slay the soule of innocent blood.

Answer Amen.

Jere.17.5. Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Matt 25.41. 1.Cor.6,9, 10. Minister. Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners. Gal.5.19, 20,21.

Answer. Amen.

Minister.

NOw seeing that all they be accursed (as the Prophet David beareth witnesse) which do erre and go astray from the Commandements of God, Psal.119.21 let us (remembring the dreadfull judgement hanging over our heads, and being alwayes at hand) return unto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. Matt.3.10. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewen downe and cast into the fire. Heb. 10.31. It is a fearefull thing to fall into the hands of the living God: he shall powre downe raine upon the sinners, snares, fire and brimstone, storme and tempest, Psal.11.6. this shall be their portion to drinke. For loe, the Lord is come out of his place, to visit the wickednesse of such as dwell upon the earth. Isa.26.21. But who may abide the day of his coming? Who shall be able to endure when he appeareth? Mal.3.2. His fanne is in his hand, and he will purge his floore, and gather his wheat Matt.3.11. into the barne: but he will burne the chaffe with unquenchable fire. The day of the Lord commeth as a 1.Thes 5.2,3 thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow commeth upon a woman travelling with childe, and they shall not escape. Then shall appeare the wrath of God in the day of Rom.2.4,5. vengeance, which obstinate sinners, through the stubbornesse of their heart have heaped unto themselves, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not heare, they shall seeke Pro.1.28.29 me early, but they shall not finde me, and that because they hated knowledge, and received not the feare of the Lord, but abhorred my counsell, and dispised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to Matt.25.10, cry for mercy, when it is the time of justice. Dread- 11,12. ible voyce of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Goe ye cursed into the fire everlasting, which Matt.25.41. is prepared for the devill and his angels. Therefore brethren, take we heed betime, while the day of salva- 2.Cor.6.2. tion lasteth, for the night commeth when none can worke; but let us while we have the light, beleeve in Joh.9.4,5. the light, and walk as the children of the light, that we be not cast into the utter darknesse, where is weeping Matt.25.30. and gnashing of teeth. Let us not abuse the goodnesse of God, which calleth us mercifully to amendment, and of his endlesse pity promiseth us forgivenesse of that which is past, if (with a whole minde and true heart) we returne unto him. For Isa.1.18,30 though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wooll. Turne Ezek.18.30. you cleane (saith the Lord) from all your wickednesse,

neſſe, and your ſinne ſhall not be your deſtruction. Caſt away from you all your ungodlineſſe that yee have done, make you new hearts, and a new ſpirit: Wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn you then, and ye ſhall
1. Joh. 2. 12 live. Although wee have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he it is that obtaineth grace for our
Iſa 53. 5. ſinnes. For hee was wounded for our offences, and ſmitten for our wickedneſſe. Let us therefore return unto him, who is the mercifull receiver of all true penitent ſinners, aſſuring our ſelves, that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithfull repentance, if we will ſubmit our ſelves unto him, and from
Matt. 11. henceforth walk in his wayes, if we will take his
29, 30. eaſie yoke and light burden upon us, to follow him in lowlineſſe, patience, and charitie, and be ordered by the governance of his holy Spirit, ſeeking alwayes his glory, and ſerving him duely in our vocation with thankeſgiving. This if we do, Chriſt will deliver us from the curſe of the Law, and from the extreme malediction, which ſhall light upon them that ſhall be ſet on the left hand, and hee
Matt. 25. will ſet us on his right hand, and give us the
33, 34. bleſſed benediction of his Father, commanding us to take poſſeſſion of his glorious Kingdome, unto the which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ Then ſhall they all kneele upon their knees, and the Miniſter and Clerks kneeling (where they are accuſtomed to ſay the Letany) ſhall ſay this Pſalme.

*Miſerere mei Deus.*

Pſal. 51. HAve mercy upon me, O God, after thy great goodneſſe: according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſſe: and cleanſe me from my ſinne.

For I knowledge my faults: and my ſinne is ever before me.

Againſt thee onely have I ſinned, and done this evill in thy ſight: that thou mighteſt be juſtified in thy ſaying, and cleare when thou art judged.

Behold, I was ſhapen in wickednes: and in ſinne hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdome ſecretly.

Thou ſhalt purge me with hyſope, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me heare of joy and gladnes: that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſinnes: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy ſpirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free ſpirit.

Then ſhall I teach thy wayes unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloud-guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips, (O Lord:) my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Our Father which art in heaven.

And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Miniſter.

O Lord ſave thy ſervants.

Anſwer.

Which put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Names ſake deliver us, be mercifull unto us ſinners for thy Names ſake.

Miniſter.

O Lord heare our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

¶ Let us pray.

O Lord, wee beſeech thee, mercifully heare our prayers, and ſpare all thoſe which confeſſe their ſinnes to thee, that they (whoſe conſciences by ſinne are accuſed) by thy mercifull pardon may be abſolved, through Chriſt our Lord.

O Moſt mighty God, and mercifull Father, which haſt compaſſion of all men, and hateſt nothing that thou haſt made, which wouldeſt not the death of a ſinner, but that he ſhould rather turn from ſinne, and be ſaved: mercifully forgive us our treſpaſſes, receive and comfort us, which be grieved and wearied with the burden of our ſinnes. Thy property is to have mercy: to thee onely it appertaineth to forgive ſinnes: Spare us, therefore, good Lord, ſpare thy people whom thou haſt redeemed: enter not into judgement with thy ſervants, which be vile earth and miſerable ſinners: but ſo turne thine ire from us, which meekly knowledge our vileneſſe, and truely repent us of our faults: ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, faſting, and praying: for thou art a mercifull God, full of compaſſion, long ſuffering, and of great pitie. Thou ſpareſt when wee deſerve puniſhment, and in thy wrath thinkeſt upon mercie. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Heare us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

# ¶ The PSALMES of DAVID, of that Translation which is commonly used in the Churches.

Beatus vir qui non abiit. Psal. 1.

Morning prayer,

BLessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners: and hath not sate in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the Judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said unto me: Thou art my Sonne, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in feare: and rejoyce unto him with reverence.

12 Kisse the Son, lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine, quid? Psal. 3.

LOrd, how are they increased that trouble me: many are they that rise against me?

2 Many one there be that say of my soule: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

Cum invocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call upon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladnes in mine heart: since the time that their corn and wine, and oyle increased.

9 I will lay me down in peace, & take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evill dwell with thee.

5 Such as be foolish, shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the bloudthirsty and deceitfull man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoyce: they shall ever be giving of thanks; because thou defendest them, they that love thy Name, shall be joyfull in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him, as with a shield.

Domine, ne in furore. Psal. 6.

Evening prayer.

OLord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliver my soule: O save me for thy mercies sake.

5 For

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am wearie of my groaning, every night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me, all yee that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute mee, and deliver me.

2 Lest he devoure my soule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I have done any such thing: or if there be any wickednesse in my hands.

4 If I have rewarded evill unto him that dealt friendly with me: Yea, I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy selfe: because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy selfe againe.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutours.

15 Behold, he travelleth with mischiefe: he hath conceived sorrow, and brought foorth ungodlinesse.

16 He hath graven and digged up a pit: and is fallen himselfe into the destruction that hee made for other.

17 For his travell shall come upon his owne head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord according to his righteousnesse: and I will praise the Name of the Lord the most high.

Domine, Dominus. Psal. 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glorie above the heavens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the Sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to have dominion of the workes of thine hands: and thou hast put all things in subjection under his feet.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowls of the aire, and the fishes of the sea: and whatsoever walketh thorow the paths of the seas.

9 O Lord our governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will give thankes unto thee, O Lord, with my whole heart: I will speak of all thy marvellous workes. Morning prayer.

2 I will bee glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever & ever.

6 O thou enemy, destructions are come to a perpetuall end: even as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever: hee hath also prepared his seat for judgement.

8 For he shall judge the world in righteousnesse: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for bloud, hee remembreth them: and forgetteth not the complaint of the poore.

13 Have mercie upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid privily is their foot taken.

16 The Lord is knowne to execute judgement: the ungodly is trapped in the worke of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poore: let them be taken in the craftie wilinesse that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are farre above out of his sight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.
7 His mouth is full of curſing, deceit, and fraud: under his tongue is ungodlineſſe and vanitie.
8 He ſitteth lurking in the theeviſh corners of the ſtreets: and privily in his lurking dens doth he murder the innocent, his eyes are ſet againſt the poore.
9 For he lyeth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poore.
10 He doth raviſh the poore: when hee getteth him into his net.
11 He falleth downe and humbleth himſelfe: that the Congregation of the poore may fall into the hands of his captains.
12 Hee hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.
13 Ariſe (O Lord God) and lift up thine hand: forget not the poore.
14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it?
15 Surely thou haſt ſeene it: for thou beholde ungodlineſſe and wrong.
16 That thou mayeſt take the matter into thine hand: the poore committeth himſelfe unto thee, for thou art the helper of the friendleſſe.
17 Breake thou the power of the ungodly and malicious: take away his ungodlineſſe, and thou ſhalt find none.
18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.
19 Lord, thou haſt heard the deſire of the poore: thou prepareſt their heart, and thine eare hearkeneth thereto.
20 To helpe the fatherleſſe and poore unto their right: that the man of the earth bee no more exalted againſt them.

In Dominoconfido. Pſal. 11.

IN the Lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhould flee as a bird unto the hill?
2 For loe, the ungodly bend their bow, and make ready their arrowes within the quiver: that they may privily ſhoot at them which are true of heart.
3 For the foundations will be caſt downe: and what hath the righteous done?
4 The Lord is in his holy Temple: the Lords ſeat is in heaven.
5 His eyes conſider the poore: and his eye-lids tryeth the children of men.
6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſſe, doth his ſoule abhorre.
7 Upon the ungodly he ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhall be their portion to drink.
8 For the righteous Lord loveth righteouſneſſe: his countenance will behold the thing that is iuſt.

Salvum me fac. Pſal. 12.

Evening prayer.

HElp me, Lord, for there is not one godly man left: for the faithfull are miniſhed from among the children of men.
2 They talk of vanity every one with his neighbour: they doe but flatter with their lippes, and diſſemble with their double heart.
3 The Lord ſhall root out all deceitfull lips: and the tongue that ſpeaketh proud things.
4 Which have ſaid, With our tongue we will prevaile: we are they that ought to ſpeake, who is Lord over us?
5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deep ſighing of the poore.
6 I will up (ſaith the Lord:) and will help every one from him that twelleth againſt him, and will ſet him at reſt.
7 The words of the Lord are pure words: even as the ſilver which from the earth is tryed, and purified ſeven times in the fire.
8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.
9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſquequo, Domine? Pſal. 13.

HOw long wilt thou forget me, (O Lord) for ever: how long wilt thou hide thy face from me?
2 How long ſhall I ſeek counſell in my ſoule, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?
3 Conſider and heare me, O Lord my God: lighten mine eyes, that I ſleep not in death.
4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt downe, they that trouble mee, will rejoyce at it.
5 But my truſt is in thy mercy: and my heart is joyfull in thy ſalvation.
6 I will ſing unto the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe foole hath ſaid in his heart: there is no God.
2 They are corrupt and become abominable in their doings: there is none that doth good (no not one)
3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand and ſeek after God.
4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.
5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of Aſpes is under their lips.
6 Their mouth is full of curſing and bitterneſſe: their feet are ſwift to ſhed blood.
7 Deſtruction and unhappineſſe is in their waies, and the way of peace have they not known: there is no feare of God before their eyes.
8 Have they no knowledge, that they are all ſuch workers of miſchiefe: eating up my people as it were bread?
9 And call not upon the Lord, there were they brought in great feare (even where no feare was:) for God is in the generation of the righteous.
10 As for you, ye have made a mock at the counſell of the poore: becauſe he putteth his truſt in the Lord.
11 Who ſhall give ſalvation unto Iſrael out of Sion: when the Lord turneth the captivity of his people, then ſhall Jacob rejoyce, and Iſrael ſhall be glad.

Domine, quis habitabit? Pſal. 15.

Morning prayer.

LOrd, who ſhall dwell in thy Tabernacle: or who ſhall reſt upon thy holy hill?
2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and ſpeaketh the trueth from his heart.
3 He that hath uſed no deceit in his tongue, nor done evill to his neighbour: and hath not ſlandered his neighbour.
4 He that ſetteth not by himſelfe, but is lowly in his own eyes: and maketh much of them that feare the Lord.
5 He that ſweareth unto his neighbor, & diſappointeth him not: though it were to his own hinderance.
6 Hee that hath not given his money upon uſurie: nor taken reward againſt the innocent.
7 Whoſo doth theſe things: ſhall never fall.

Conſerva me. Pſal. 16.

PReſerve me, O God: for in thee have I put my truſt.

2 O my soule, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the Saints that are in the earth: and upon such as excell in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen to me in a faire ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soule in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine, justitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equall.

3 Thou hast proved and visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednes in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the waies of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken unto my words.

7 Shew thy marvellous loving kindnesse, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as Lion that is greedy of his pray: and as it were a Lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down: deliver my soule from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men I say, and from the evill world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake up after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

Evening prayer.

I Will love thee (O Lord) my strength, the Lord is my stony rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodlinesse made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complaine unto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter even into his eares.

7 The earth trembled and quaked: the very foundations also of the hils shook and were removed, because he was wroth.

8 There went a smoake out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the Cherubims, and did flie: he came flying upon the wings of the winde.

11 He made darknesse his secret place: his pavilion round about him, with dark water and thick clouds to cover him.

12 At the brightnesse of his presence his clouds removed: haillstones and coales of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: haillstones & coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemie, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I have kept the wayes of the Lord: and have not forsaken my God as the wicked doth.

22 For I have an eye unto all his Lawes: and will not cast out his Commandements from me.

23 I was also uncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be clean: and with the froward thou shalt learn frowardnes.

27 For thou shalt save the people that are in adversity: & shalt bring down the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknes to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me up on high.

34 He teacheth my hands to fight: and mine armes shall break even a bow of steele.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make roome enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battell: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall crie, but there shall be none to help them: yea, even unto the Lord shall they crie, but he shall not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: & thou shalt make me the head of the heathen.

44 A people whom I have not known: shal serve me.

45 Assoon as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I bee avenged: and subdueth the people unto me.

49 It is he that delivereth me from my (cruell) enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindnesse unto David his anointed, and unto his seed for evermore.

## Cœli enarrant. Psal 19.

Morning prayer.

THe heavens declare the glory of God: and the firmament sheweth his handie worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the soule: the Testimony of the Lord is sure, and giveth wisdome unto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is clean, and endureth for ever: the Iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey, and the honey-combe.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

## Exaudiat te Dominus. Psal 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save Lord, and heare us, O King of heaven: when we call upon thee.

## Domine, in virtute. Psal. 21.

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

## Deus, Deus meus. Psal. 22.

Evening prayer.

MY God, my God, (look upon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorne: they

shoot

ſhoot out their lips, and ſhake their heads, ſaying.

8 He truſted in God that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue been left vnto thee euer ſince I was borne: thou art my God, euen from my mothers wombe.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about mee: fat bulls of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my body is euen like melting wax.

15 My ſtrength is dried vp like a potſheard, and my tongue cleaueth to my gummes: and thou ſhalt bring me into the duſt of death.

16 For (many) dogs are come about me: and the counſell of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring and looking vpon mee.

18 They part my garments among them: and caſt lots vpon my veſture.

19 But be not thou farre from me, O Lord: thou art my ſuccour haſte thee to help me.

20 Deliuer my ſoule from the ſword: my darling from the power of the dog.

21 Saue me from the Lions mouth: thou haſt heard me alſo from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midſt of the Congregation will I praiſe thee.

23 O praiſe the Lord ye that feare him: magnifie him all ye of the ſeed of Iacob, and feare him, all yee ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eat and be ſatisfied: they that ſeeke after the Lord, ſhall praiſe him, your heart ſhall liue for euer.

27 All the ends of the world ſhall remember themſelues, and be turned vnto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the Kingdome is the Lords: and he is the Gouernour among the people.

29 All ſuch as be fat vpon earth: haue eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneele before him: and no man hath quickened his own ſoule.

31 My ſeed ſhall ſerue him: they ſhall be counted vnto the Lord for a generation.

32 They ſhall come, and the heauens ſhall declare his righteouſnes: vnto a people that ſhall be borne, whom the Lord hath made.

Dominus regit me. Pſal. 22.

THe Lord is my Shepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall conuert my ſoule: and bring me forth in the paths of righteouſnes for his Names ſake.

4 Yea, though I walke thorow the valley of the ſhadow of death, I will feare none euill: for thou art with me, thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before mee againſt them that trouble me: thou haſt anointed my head with oyle, and my cup ſhall be full.

6 But thy louing kindneſſe and mercie ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the ſeas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe vp in his holy place?

4 Euen hee that hath cleane hands and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

5 He ſhall receiue the bleſſing from the Lord: and righteouſnes from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp, yee euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp, ye euerlaſting doores: and the King of glory ſhall come in.

10 Who is the King of glory: euen the Lord of hoſts, he is the King of glory.

Ad te, Domine. Pſal. 25.

VNto thee, O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſaluation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindneſſe which hath been euer of old.

6 Oh remember not the ſinnes and offences of my youth: but according to thy mercy think thou vpon me (O Lord) for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhall he guide in iudgement: and ſuch as be gentle, them ſhall he learne his way.

9 All the paths of the Lord are mercie and truth: vnto ſuch as keep his Couenant and his Teſtimonies.

10 For thy Names ſake, O Lord: be mercifull vnto my ſinne, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His ſoule ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that feare him: and he will ſhew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee vnto me, and haue mercy vpon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look vpon mine aduerſitie and miſery: and forgiue me all my ſinne.

18 Conſider mine enemies how many they are: and they beare a tyrannous hate againſt me.

19 O

10 O keep my soule, and deliver me: let me not be confounded, for I have put my trust in thee.
20 Let perfectnesse and righteous dealing wait upon me: for my hope hath been in thee.
21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and prove mee: try out my reines and my heart.
3 For thy loving kindnes is ever before mine eyes: and I will walke in thy truth.
4 I have not dwelt with vaine persons: neither will I have fellowship with the deceitfull.
5 I have hated the Congregation of the wicked: and will not sit among the ungodly.
6 I will wash mine hands in innocencie, O Lord: and so will I go to thine Altar.
7 That I may shew the voice of thanksgiving: and tell of all thy wonderous works.
8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.
9 O shut not up my soule with the sinners: nor my life with the blood-thirsty.
10 In whose hands is wickednesse: and their right hands are full of gifts.
11 But as for me, I will walk innocently: O Lord, deliver me, and be mercifull unto me.
12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Evening prayer.

THe Lord is my light and my salvation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?
2 When the wicked (even mine enemies and my foes) came upon me to eat up my flesh: they stumbled and fell.
3 Though an hoste of men were laid against me, yet shall not my heart bee afraid: and though there rose up warre against mee, yet will I put my trust in him.
4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.
5 For in the time of trouble he shall hide mee in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, & set me up upon a rock of stone.
6 And now shall he lift up mine head: above mine enemies round about me.
7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speak praises unto the Lord.
8 Hearken unto my voice, O Lord, when I cry unto thee: have mercie upon me, and heare me.
9 My heart hath talked of thee, seek ye my face: thy face, Lord, will I seek.
10 O hide not thou thy face from me: nor cast thy servant away in displeasure.
11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.
12 When my father and my mother forsake me: the Lord taketh me up.
13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.
14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speake wrong.
15 I should utterly have fainted: but that I beleeve verily to see the goodnesse of the Lord in the land of the living.
16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my strength: think no scorne of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.
2 Heare the voice of my humble petitions when I cry unto thee: when I hold up my hands toward the Mercy-seat of thy holy Temple.
3 O pluck me not away (neither destroy me) with the ungodly and wicked doers: which speak friendly to their neighbors, but imagine mischief in their hearts.
4 Reward them according to their deeds: and according to the wickednes of their own inventions.
5 Recompense them after the work of their hands: pay them that they have deserved.
6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.
7 Praised be the Lord: for he hath heard the voice of my humble petitions.
8 The Lord is my strength and my shield, my heart hath trusted in him and I am helped: therefore my heart danceth for joy, and in my song will I praise him.
9 The Lord is my strength: and he is the wholsome defence of his anointed.
10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord (O yee mighty) bring young rams unto the Lord: ascribe unto the Lord worship and strength.
2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.
3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.
4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.
5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.
6 He made them also to skip like a calfe: Libanus also and Syrion like a young Unicorne.
7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernes of Cades.
8 The voyce of the Lord maketh the hinds to bring forth young, and discovereth the thicke bushes: in his Temple doth every man speake of his honour.
9 The Lord sitteth above the water flood: and the Lord remaineth a King for ever.
10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te, Domine. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.
2 O Lord my God, I cryed unto thee: and thou hast healed me.
3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that go down to the pit.
4 Sing praises unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holinesse.
5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy commeth in the morning.
6 And in my prosperity I said, I shall never be removed: thou Lord of thy goodnesse hadst made my hill so strong.

7. Thou

7 Thou didst turne thy face (from me:) and I was troubled.

8 Then cryed I unto thee, O Lord: and gate mee unto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust give thankes unto thee: or shall it declare thy troeth?

11 Heare, O Lord, and have mercie upon mee: Lord, be thou my helper.

12 Thou hast turned my heavinesse into joy: thou hast put off my sackcloth, and girded mee with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thankes unto thee for ever.

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliver me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rocke, and my castle: bee thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast let my feet in a large roume.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavinesse, yea, my soule and my body.

11 For my life is waren old with heavinesse: and my yeares with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I have heard the blasphemy of the multitude: and feare is on every side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid up for them that feare thee: and that thou hast prepared for them that put their trust in thee, even before the sonnes of men!

22 Thou shalt hide them privily by thine own presence, from the provoking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voyce of my prayer: when I cryed unto thee.

26 O love the Lord, all ye his Saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

BLessed is he whose unrighteousnesse is forgiven: and whose sinne is covered. Evening prayer.

2 Blessed is the man unto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavie upon me day and night: and my moisture is like the drought in summer.

5 I will knowledge my sinne unto thee: and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sinnes unto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall every one that is godly, make his prayer unto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will informe thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouthes must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull all ye that are true of heart.

Exultate, justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becommeth well the just to be thankfull.

2 Praise the Lord with harp: sing Psalmes unto him with the lute and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousnesse and judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Bles-

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their workes.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vaine thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that feare him: and upon them that put their trust in his mercy.

18 To deliver their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be upon us: like as we do put our trust in thee.

### Benedicam Domino. Psal 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my feare.

5 They had an eye unto him, and were lightned: and their faces were not ashamed.

6 Lo, the poore cryeth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him: and delivereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lack nothing.

10 The lions do lack, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to live, and would fain see good dayes: keepe thy tongue from evill, and thy lips that they speak no guile.

13 Eschew evill, and do good: seek peace, and ensue it.

14 The eyes of the Lord are over the righteous: and his eares are open unto their prayers.

15 The countenance of the Lord is against them that do evill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But mis-fortune shall slay the ungodly: and they that hate the righteous shall be desolate.

21 The Lord delivereth the soules of his servants: and all they that put their trust in him, shall not be destitute.

### Judica me, Domine. Psal. 35.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the speare and stop the way against them that persecute me: say unto my soule, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soule: let them be turned back, and brought to confusion that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soule.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himselfe: that he may fall into his own mischiefe.

9 And my soule be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him.

11 False witnesse did rise up: they laid to my charge things that I knew not.

12 They rewarded me evill for good: to the great discomfort of my soule.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turn into mine own bosome.

14 I behaved my selfe as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abiects came together against me unawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soule from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not farre from me, O Lord.

23 Awake, and stand up to judge my quarrell: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them say alway,

Blessed

Blessed be the Lord, which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit injustus. Psal. 36

MY heart sheweth me the wickednesse of the ungodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his own sight: until his abominable sinne be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himselfe wisely, and to do good.

4 He imagineth mischiefe upon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is evill.

5 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfulnesse unto the clouds.

6 Thy righteousnesse standeth like the strong mountains: thy judgements are like the great deep.

7 Thou Lord, shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindnesse unto them that know thee: and thy righteousnesse unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickednesse: they are cast down, and shall not be able to stand.

## Noli æmulari. Psal 37.

Evening prayer.

FRet not thy selfe because of the ungodly: neither be thou envious against the evill doers.

2 For they shall soon be cut down like the grasse: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, & abide patiently upon him: but grieve not thy selfe at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy selfe, else shalt thou be moved to do evill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seen that his day is comming.

14 The ungodly have drawne out the sword, and have bent their bowe: to cast down the poore and needy, and to slay such as be of a right conversation.

15 Their sword shall go thorow their own heart: and their bowe shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the armes of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fatte of lambes: yea, even as the smoake shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his seed is blessed.

27 Flee from evill, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwel therein for ever.

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of judgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemne him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possesse the land: when the ungodly shall perish, thou shalt see it.

36 I my selfe have seen the ungodly in great power: and flourishing like a green bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocencie, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, they shall bee rooted out at the last.

40 But the salvation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: hee shall deliver them from the ungodly, and shall save them, because they put their trust in him.

## Domine, ne in furore. Psal. 38.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heavie displeasure. Morning prayer.

2 For thine arrowes stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.

4 For my wickednesses are gone over mine head: and are like a sore burden too heavie for me to beare.

5 My wounds ſtinke, and are corrupt: through my fooliſhneſſe.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loins are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſſe of my heart.

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſemen ſtood afarre off.

12 They alſo that ſought after my life, layd ſnares for me: and they that went about to do mee evill, talked of wickedneſſe, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofes.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they (even mine enemies) ſhould not triumph over mee: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I truly am ſet in the plague: and my heavineſſe is ever in my ſight.

18 For I will confeſſe my wickedneſſe: and be ſorry for my ſinne.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou farre from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, Cuſtodiam. Pſal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I have to live.

6 Behold, thou haſt made my dayes as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelfe in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now Lord, what is my hope: truly my hope is even in thee.

9 Deliver mee from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the meanes of thy heavy hand.

12 When thou with rebukes doeſt chaſten man for ſinne, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares conſider my calling: hold not thy peace at my teares.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare mee a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Expectans expectavi. Pſal. 40.

I Waited patiently for the Lord: and hee enclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the myre and clay: and ſet my feet upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſee it, and feare: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

6 O Lord my God, great are thy wonderous works which thou haſt done: like as be alſo thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them, and ſpeak of them: they ſhould be more then I am able to expreſſe.

8 Sacrifice and meat offering thou wouldeſt not have: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſinne haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the Book it is written of me, that I ſhould fulfill thy will, O my God: I am content to do it, yea, thy Law is within my heart.

11 I have declared thy righteouſneſſe in the great Congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſſe within my heart: my talking hath been of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercie and truth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy loving kindneſſe and thy trueth alway preſerve me.

15 For innumerable troubles are come about me, my ſinnes have taken ſuch hold upon me, that I am not able to look up: yea, they are moe in number then the haires of my head, and my heart hath failed mee.

16 O Lord, let it be thy pleaſure to deliver mee: make haſte (O Lord) to help me.

17 Let them be aſhamed and confounded together that ſeeke after my ſoule to deſtroy it: let them bee driven backward and put to rebuke that wiſh mee evill.

18 Let them be deſolate and rewarded with ſhame, that ſay unto me: Fie upon thee, fie upon thee.

19 Let all thoſe that ſeek thee be joyfull and glad in thee: and let ſuch as love thy ſalvation, ſay alway, The Lord be praiſed.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Pſal. 41.

Evening prayer.

BLeſſed is he that conſidereth the poore and needy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him and keep him alive, that he may be bleſſed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when hee lieth ſicke upon his bed: make thou all his bed in his ſickneſſe.

4 I ſaid,

4 I ſaid, Lord be mercifull unto mee: heale my ſoule, for I have ſinned againſt thee.

5 Mine enemies ſpeak evill of mee: When ſhall he die, and his Name periſh?

6 And if he come to ſee me, he ſpeaketh vanitie: and his heart conceiveth falſhood within himſelfe, and when he commeth forth, he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evill.

8 Let the ſentence of guiltineſſe proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend whom I truſted: which did alſo eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed bee the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is athirſt for God, yea, even for the living God: when ſhall I come to appeare before the preſence of God?

3 My teares have been my meat day and night: while they daily ſay unto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy day.

6 Why art thou ſo full of heavineſſe (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thankes for the help of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies (that trouble me) caſt me in the teeth.

13 Namely while they ſay dayly unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Judica me, Deus. Pſal 43.

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heavily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladneſſe: and upon the harpe will I give thanks unto thee, O God my God.

5 Why art thou ſo heavy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet give him thanks, which is the helpe of my countenance and my God.

Deus auribus. Pſal. 44.

WEe have heard with our eares, O God, our fathers have told us: what thou haſt done in their time of old. Morning prayer.

2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they got not the land in poſſeſſion through their own ſword: neither was it their own arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: becauſe thou haddſt a favour unto them.

5 Thou art my King (O God:) ſend help unto Jacob.

6 Through thee will wee overthrow our enemies: and in thy Name will wee tread them under that riſe up againſt us.

7 For I will not truſt in my bowe: it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies: and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long: and will praiſe thy Name for ever.

10 But now thou art farre off, and putteſt us to confuſion: and goeſt not forth with our armies.

11 Thou makeſt us to turne our backs upon our enemies: ſo that they which hate us, ſpoile our goods.

12 Thou letteſt us to be eaten up like ſheep: and haſt ſcattered us among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorne, and had in deriſion of them that are round about us.

15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.

16 My confuſion is dayly before mee: and the ſhame of my face hath covered me.

17 For the voice of the ſlanderer and blaſphemer: for the enemie and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our ſelves frowardly in thy Covenant.

19 Our heart is not turned back: neither our ſteps gone out of thy way.

20 No not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.

21 If wee have forgotten the Name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up Lord, why ſleepeſt thou: awake and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.
3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.
4 Girde thee with thy sword upon thy thigh, O thou most mightie: according to thy worship and renown.
5 Good luck have thou with thine honour: ride on, because of the word of trueth, of meekenesse and righteousnesse, and thy right hand shall teach thee terrible things.
6 Thine arrowes are very sharp, and the people shall be subdued unto thee: even in the middest among the kings enemies.
7 Thy seat (O God) endureth for ever: the sceptre of thy kingdome is a right sceptre.
8 Thou hast loved righteousnesse, and hated iniquitie: wherefore God (even thy God) hath anointed thee with the oile of gladnesse above thy fellowes.
9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivorie palaces, whereby they have made thee glad.
10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queene in a vesture of gold (wrought about with divers colours.)
11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.
12 So shall the King have pleasure in thy beautie: for he is thy Lord (God) and worship thou him.
13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.
14 The kings daughter is all glorious within: her clothing is of wrought gold.
15 She shall be brought unto the King in raiment of needle-worke: the virgins that be her fellows shall beare her company, and shall be brought unto thee.
16 With joy and gladnesse shall they be brought: and shall enter into the kings palace.
17 In stead of thy fathers thou shalt have children: whom thou mayest make Princes in all lands.
18 I will remember thy Name from one generation to another: therefore shall the people give thankes unto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present help in trouble.
2 Therefore will we not feare though the earth be moved: and though the hills be carried into the midst of the sea.
3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.
4 The rivers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.
5 God is in the midst of her, therfore shall she not be removed: God shall helpe her, and that right early.
6 The heathen make much adoe, and the kingdomes are moved: but God hath shewed his voice, and the earth shall melt away.
7 The Lord of hosts is with us: the God of Jacob is our refuge.
8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.
9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.
10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.
11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal. 47.

OClap your hands together (all ye people:) O sing unto God with the voice of melody. Evening prayer.
2 For the Lord is high, and to be feared: he is the great king upon all the earth.
3 He shall subdue the people under us: and the nations under our feet.
4 He shall chuse out an heritage for us: even the worship of Jacob whom he loved.
5 God is gone up with a merry noise: and the Lord with the sound of the trump.
6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.
7 For God is the King of all the earth: sing ye praises with understanding.
8 God reigneth over the heathen: God sitteth upon his holy seat.
9 The princes of the people are joyned unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, even upon his holy hill.
2 The hill of Sion is a faire place, and the joy of the whole earth: upon the North side lieth the Citie of the great King, God is well known in her palaces, as a sure refuge.
3 For lo, the kings of the earth: are gathered and gone by together.
4 They marvelled to see such things: they were astonied, and suddenly cast down.
5 Feare came there upon them and sorrow: as upon a woman in her travell.
6 Thou shalt breake the ships of the sea: through the East winde.
7 Like as we have heard, so have we seen in the City of the Lord of hosts, in the Citie of our God: God upholdeth the same for ever.
8 We wait for thy loving kindnesse (O God:) in the midst of thy Temple.
9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousnesse.
10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy Judgements.
11 Walk about Sion, and go round about her: and tell the towers thereof.
12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.
13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

OHeare ye this, all ye people: ponder it with your eares, all ye that dwell in the world.
2 High and lowe, rich & poore: one with another.
3 My mouth shall speak of wisdome: and my heart shall muse of understanding.
4 I will encline mine eare to the parable: and shew my dark speech upon the harp.
5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?
6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.
7 But no man may deliver his brother: nor make agreement unto God for him.
8 For it cost more to redeem their soules: so that he must let that alone for ever.

9 Yea,

9 Yea, though he live long: and ſee not the grave.
10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.
11 And yet they think that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call the lands after their own names.
12 Nevertheleſſe, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh, this is the way of them.
13 This is their fooliſhneſſe: and their poſteritie praiſe their ſaying.
14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.
15 But God hath delivered my ſoule from the place of hell: for he ſhall receive me.
16 Be not thou afraid though one be made rich: or if the glory of his houſe be increaſed.
17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pompe follow him.
18 For while he lived he counted himſelfe an happie man: and ſo long as thou doeſt well unto thy ſelfe, men will ſpeak good of thee.
19 He ſhall follow the generation of his fathers: and ſhall never ſee light.
20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Deus deorum. Pſal. 50.

Morning prayer.

THe Lord, even the moſt mighty God hath ſpoken: and called the world from the riſing up of the Sun, unto the going downe thereof.
2 Out of Sion hath God appeared: in perfect beautie.
3 Our God ſhall come, and ſhall not keep ſilence: there ſhal go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.
4 He ſhall call the heaven from above: and the earth that he may judge his people.
5 Gather my Saints together unto mee: thoſe that have made a covenant with me with ſacrifice.
6 And the heavens ſhall declare his righteouſneſſe: for God is Judge himſelfe.
7 Heare, O my people, and I will ſpeak: I my ſelfe will teſtifie againſt thee, O Iſrael, for I am God, even thy God.
8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before me.
9 I will take no bullock out of thy houſe: nor hee-goats out of thy folds.
10 For all the beaſts of the forreſt are mine: and ſo are the cattels upon a thouſand hills.
11 I know all the fowls upon the mountaines: and the wilde beaſts of the field are in my ſight.
12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.
13 Thinkeſt thou that I will eate buls fleſh: and drink the blood of goats?
14 Offer unto God thankſgiving: and pay thy vows unto the moſt Higheſt.
15 And call upon me in the time of trouble: ſo will I heare thee, and thou ſhalt praiſe me.
16 But unto the ungodly ſaid God: why doeſt thou preach my Lawes, and takeſt my Covenant in thy mouth?
17 Whereas thou hateſt to be reformed: and haſt caſt my words behinde thee.
18 When thou ſawest a thiefe, thou conſentedſt unto him: and haſt been partaker with the adulterers.
19 Thou haſt let thy mouth ſpeak wickedneſſe: and with thy tongue thou haſt let forth deceit.
20 Thou ſateſt and ſpakeſt againſt thy brother: yea, and haſt ſlandered thine owne mothers ſonne.
21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thy ſelfe: but I will reprove thee, and ſet before thee the things that thou haſt done.
22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.
23 Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſſe: according to the multitude of thy mercies do away mine offences.
2 Waſh me throughly from my wickedneſſe: and cleanſe me from my ſinne.
3 For I knowledge my faults: and my ſin is ever before me.
4 Againſt thee onely have I ſinned, and done this evill in thy ſight: that thou mighteſt be juſtified in thy ſaying, and cleare when thou art judged.
5 Behold, I was ſhapen in wickednes: and in ſin hath my mother conceived me.
6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdome ſecretly.
7 Thou ſhalt purge me with hyſope, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.
8 Thou ſhalt make me heare of joy and gladneſſe: that the bones which thou haſt broken may rejoyce.
9 Turn thy face from my ſinnes: and put out all my miſdeeds.
10 Make me a clean heart, O God: and renew a right ſpirit within me.
11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.
12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.
13 Then ſhall I teach thy wayes unto the wicked: and ſinners ſhall be converted unto thee.
14 Deliver me from bloud-guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.
15 Thou ſhalt open my lips, (O Lord:) and my mouth ſhall ſhew thy praiſe.
16 For thou deſireſt no ſacrifice, els would I give it thee: but thou delighteſt not in burnt offerings.
17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.
18 O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.
19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſnes, with the burnt offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelfe, thou tyrant: that thou canſt do miſchiefe?
2 Whereas the goodneſſe of God: endureth yet daily.
3 Thy tongue imagineth wickedneſſe: and with lies thou cutteſt like a ſharp raſor.
4 Thou haſt loved unrighteouſnes more then goodneſſe: and to talk of lies more then righteouſneſſe.
5 Thou haſt loved to ſpeake all words that may doe hurt: O thou falſe tongue.
6 Therefore ſhall God deſtroy thee for ever: hee ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.
7 The righteous alſo ſhall ſee this, and feare: and ſhall laugh him to ſcorne.
8 Lo, this is the man that tooke not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelfe in his wickedneſſe.

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will alwayes give thankes unto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Evening prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that worke wickednesse: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: O that the Lord would deliver his people out of captivity.

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in Nomine. Psal. 54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Heare my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that uphold my soule.

5 He shall reward evill unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, & praise thy Name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed unto me, and heare me: how I mourn in my prayer, and am vexed.

3 The enemy cryeth so, and the ungodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen upon me.

5 Fearefulnesse and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away and be at rest.

7 Lo, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousnes and strife in the city.

10 Day and night they go about within the walles thereof: mischiefe also & sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himselfe against me: for then (peradventure) I would have hid my selfe from him.

14 But it was even thou my companion: my guide, and mine own familiar friend.

15 We took sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednesse is in their dwellings and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening & morning, and at noon day will I pray, and that instantly: and he shall heare my voice.

19 It is he that hath delivered my soule in peace from the battell that was against me: for there were many with me.

20 Yea, even God that endureth for ever shall heare me, and bring them downe: for they will not turn, nor feare God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having warre in his heart: his words were smoother then oile, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloud-thirstie and deceitfull men shall not live out halfe their dayes: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. 56.

Morning prayer.

BE mercifull unto me, O God, for man goeth about to devoure me: hee is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not feare what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evill.

6 They hold all together, and keepe themselves close: and mark my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vowes: unto thee will I give thanks.

13 For thou hast delivered my soule from death, and my feet from falling: that I may walke before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my soule trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall performe the cause which I have in hand.

3 He shall send from heaven: and save mee from the reproofe of him that would eat me up.

4 God shall send forth his mercy and trueth: my soule is among lions.

5 And

5 And I lie even among the children of men (that are set on fire:) whose teeth are speares and arrows, and their tongue a sharp sword.

6 Set up thy selfe, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soule: they have digged a pit before me, and are fallen into the middest of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake Lute and Harp: I my selfe will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatnesse of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy selfe, O God, above the heavens: and thy glory above all the earth.

Sivere utique. Psal. 58.

ARe your mindes set upon righteousnesse, O ye congregation: and do ye judge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart upon the earth: and your hands deale with wickednesse.

3 The ungodly are froward even from their mothers wombe: assoon as they be born, they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deafe adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he never so wisely.

6 Break their teeth (O God) in their mouthes, smite the jaw-bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snaile, and be like the untimely fruit of a woman: and let them not see the Sunne.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59.

Evening prayer.

DEliver me from mine enemies (O God:) defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the bloudthirsty men.

3 For lo, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickednes.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my Lawgiver.

8 Moab is my washpot, over Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

HEare my crying, O God: give eare unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavinesse.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemie.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulnesse, that they may preserve him.

8 So will I alwayes sing praise unto thy Name: that I may dayly perform my vowes.

Nonne Deo. Psal. 62.

MY soule truly waiteth still upon God: for of him commeth my salvation. Morning prayer.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischiefe against every man: ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soule wait thou still upon God: for my hope is in him.
6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.
7 In God is my health and my glory: the rock of my might, and in God is my trust.
8 O put your trust in him alway (ye people:) poure out your hearts before him, for God is our hope.
9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it selfe.
10 O trust not in wrong and robbery, give not your selves unto vanitie: if riches increase, set not your heart upon them.
11 God spake once and twice: I have also heard the same, that power belongeth unto God.
12 And that thou Lord, art mercifull: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.
2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.
3 Thus have I looked for thee in holinesse: that I might behold thy power and glory.
4 For thy loving kindnesse is better then the life it selfe: my lips shall praise thee.
5 As long as I live, will I magnifie thee on this manner: and lift up my hands in thy Name.
6 My soule shall be satisfied even as it were with marrow and fatnesse: when my mouth praiseth thee with joyfull lips.
7 Have I not remembred thee in my bed: and thought upon thee when I was waking?
8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.
9 My soule hangeth upon thee: thy right hand hath upholden me.
10 These also that seek the hurt of my soule: they shall go under the earth.
11 Let them fall upon the edge of the sword: that they may be a portion for foxes.
12 But the King shall rejoyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speak lies, shall be stopped.

Exaudi, Deus. Psal. 64.

Heare my voice, O God, in my prayer: preserve my life from feare of the enemie.
2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.
3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.
4 That they may privily shoot at him that is perfect: suddenly do they hit him, and feare not.
5 They courage themselves in mischiefe: and commune among themselves how they may lay snares, and say that no man shall see them.
6 They imagine wickednesse, and practise it: that they keep secret among themselves, every man in the deep of his heart.
7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.
8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.
9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.
10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

Evening prayer.

Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Hierusalem.
2 Thou that hearest the prayer: unto thee shall all flesh come.
3 My misdeeds prevaile against me: O be thou mercifull unto our sinnes.
4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, even of thy holy Temple.
5 Thou shalt shew us wonderfull things in thy righteousnesse, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.
6 Which in his strength setteth fast the mountains: and is girded about with power.
7 Which stilleth the raging of the sea: and the noise of his waves, and the madnesse of his people.
8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.
9 Thou visitest the earth, and blessest it: thou makest it very plenteous.
10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.
11 Thou waterest her furrows, thou sendest rain into the little valleys therof: thou makest it soft with the drops of rain, and blessest the increase of it.
12 Thou crownest the yeere with thy goodnesse: and the clouds drop fatnesse.
13 They shall drop upon the dwellings of the wildernes: and the little hils shall rejoyce on every side.
14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyfull in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.
2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.
3 For all the world shall worship thee: sing of thee, and praise thy Name.
4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.
5 He turned the sea into dry land: so that they went through the water on foot, there did we rejoyce thereof.
6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleeve, shall not be able to exalt themselves.
7 O praise our God (ye people:) and make the voice of his praise to be heard.
8 Which holdeth our soule in life: and suffereth not our feet to slip.
9 For thou (O God) hast proved us: thou also hast tried us, like as silver is tried.
10 Thou broughtest us into the snare: and layedst trouble upon our loynes.
11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.
12 I will go into thy house with burnt offerings: and wil pay thee my vows which I promised with my lips, & spake with my mouth when I was in trouble.
13 I will offer unto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.
14 O come hither, and hearken, all ye that feare God: and I will tell you what he hath done for my soule.
15 I called unto him with my mouth: and gave him praises with my tongue.
16 If I encline unto wickednesse with my heart: the Lord will not heare me.
17 But God hath heard me: and considered the voice of my prayer.

18 Praised

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull unto us, and bless us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy saving health among all Nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and governe the Nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall bless us: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoak vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoyce before God: let them also be merry and joyfull.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens as it were upon an horse, praise him in his Name, yea, and rejoyce before him.

5 He is a Father of the fatherlesse, and defendeth the cause of the widows: even God in his holy habitation.

6 Yea is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wildernesse.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gave the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoile.

13 Though ye have lien among the pots, yet shall ye be as the wings of a Dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The charets of God are twenty thousand, even thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivitie captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom commeth salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuarie.

25 The singers go before, the minstrels follow after: in the midst are the damosels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy Temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdomes of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Salvum me fac. Psal. 69.

Evening prayer.

SAve me, O God: for the waters are come in, even unto my soule.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne over me.

3 I am weary of my crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

5 I paid them the things that I never took: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through mee, O Lord God of Israel.

7 And why? for thy sake have I suffered reproofe: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeale of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: and they jested upon mee.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But Lord, I make my prayer unto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep ſwallow mee up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſſe is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and heare me.

19 Draw nigh unto my ſoule, and ſave it: O deliver me, becauſe of mine enemies.

20 Thou haſt knowne my reproofe, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſſe: I looked for ſome to have pitie on me, but there was no man, neither found I any to comfort me.

22 They gave mee gall to eate: and when I was thirſtie, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelves withall: and let the things (that ſhould have been for their wealth) be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow downe their backs.

25 Powre out thine indignation upon them: and let thy wrathfull diſpleaſure take hold of them.

26 Let their habitation be voide: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſſe to another: and not come into thy righteouſneſſe.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me when I am poore and in heavineſſe: thy help (O God) ſhall lift me up.

31 I will praiſe the Name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better then a bullock that hath hornes and hoofes.

33 The humble ſhall conſider this, and be glad: ſeek ye after God, and your ſoule ſhall live.

34 For the Lord heareth the poore: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities of Juda: that men may dwell there, and have it in poſſeſſion.

37 The poſteritie alſo of his ſervants ſhall inherite it: and they that love his Name ſhall dwell therein.

Deus in adjutorium. Pſal. 70.

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoule: let them be turned backward, and put to confuſion, that wiſh me evill.

3 Let them (for their reward) be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyfull and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for mee, I am poore and in miſery: haſte thee unto me (O God.)

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te, Domine, ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid mee, and deliver me in thy righteouſneſſe, incline thine eare unto me, and ſave me. Morning prayer.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb, my praiſe ſhall be alway of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay wait for my ſoule, take their counſell together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliver him.

10 Go not farre from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoule: let them be covered with ſhame and diſhonour that ſeek to do me evill.

12 As for me, I will patiently abide alway: and will praiſe thee more and more.

13 My mouth ſhall daily ſpeak of thy righteouſneſſe and ſalvation: for I know no end thereof.

14 I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe onely.

15 Thou, O God, haſt taught me from my youth up untill now: therefore will I tell of thy wonderous works.

16 Forſake me not, O God, in mine old age, when I am gray headed: untill I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteouſneſſe, O God, is very high, and great things are they that thou haſt done: O God who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me, and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth againe.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſſe, (O God) playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy one of Iſrael.

21 My lips will be faine when I ſing unto thee: and ſo will my ſoule whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſſe all the day long: for they are confounded and brought unto ſhame that ſeek to do me evill.

Deus judicium. Pſal. 72.

GIve the King thy judgements (O God:) and thy righteouſneſſe unto the Kings ſonne.

2 Then ſhall he judge the people according unto right: and defend the poore.

3 The mountaines alſo ſhall bring peace: and the little hils righteouſneſſe unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poore, and puniſh the wrong doer.

5 They ſhall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He ſhall come downe like the raine into a fleece of wooll: even as the drops that water the earth.

7 In

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the Moon endureth.
8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the worlds end.
9 They that dwell in the wilderneſſe, ſhall kneele before him: his enemies ſhall lick the duſt.
10 The kings of Tharſis and of the Iles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.
11 All kings ſhall fall down before him: all nations ſhall do him ſervice.
12 For he ſhall deliver the poore when he crieth: the needy alſo, and him that hath no helper.
13 Yee ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſoules of the poore.
14 He ſhall deliver their ſoules from falſhood and wrong: and deare ſhall their bloud be in his ſight.
15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.
16 There ſhall be an heap of corn in the earth high upon the hils: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſſe upon the earth.
17 His Name ſhall endure for ever, his Name ſhall remain under the ſunne among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.
18 Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things.
19 And bleſſed be the Name of his Majeſtie for ever: and all the earth ſhall be filled with his Majeſtie. Amen. Amen.

## Quam bonus Iſrael! Pſal. 73.

Evening prayer.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.
2 Nevertheleſſe, my feet were almoſt gone: my treadings had wel-nigh ſlipt.
3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperitie.
4 For they are in no perill of death: but are luſtie and ſtrong.
5 They come in no miſfortune like other folk: neither are they plagued like other men.
6 And this is the cauſe that they be ſo holden with pride: and overwhelmed with crueltie.
7 Their eyes ſwell with fatneſſe: and they do even what they luſt.
8 They corrupt other, and ſpeak of wicked blaſphemie: their talking is againſt the moſt Higheſt.
9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth thorow the world.
10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.
11 Tuſh (ſay they) how ſhould God perceive it: is there knowledge in the moſt Higheſt?
12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocencie.
13 All the day long have I been puniſhed: and chaſtened every morning.
14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.
15 Then thought I to underſtand this: but it was too hard for me.
16 Untill I went into the Sanctuary of God: then underſtood I the end of theſe men.
17 Namely, how thou doeſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.
18 Oh how ſuddenly do they conſume: periſh, and come to a fearfull end!
19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.
20 Thus my heart was grieved: and it went even thorow my reines.
21 So fooliſh was I and ignorant: even as it were a beaſt before thee.
22 Nevertheleſſe, I am alway by thee: for thou haſt holden me by my right hand.
23 Thou ſhalt guide me with thy counſell: and after that receive me with glory.
24 Whom have I in heaven but thee: and there is none upon earth that I deſire in compariſon of thee.
25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.
26 For lo, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.
27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

## Ut quid, Deus? Pſal. 74.

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?
2 O think upon thy Congregation: whom thou haſt purchaſed and redeemed of old.
3 Think upon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.
4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy: which hath done evill in thy Sanctuary.
5 Thine adverſaries roare in the midſt of thy congregations: and ſet up their banners for tokens.
6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.
7 But now they break down all the carved work thereof: with axes and hammers.
8 They have ſet fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.
9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.
10 We ſee not our tokens, there is not one Prophet more: no not one is there among us that underſtandeth any more.
11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemie blaſpheme thy Name, for ever?
12 Why withdraweſt thou thy hand: why pluckeſt not thou thy right hand out of thy boſome to conſume the enemie?
13 For God is my King of old: the help that is done upon earth, he doth it himſelfe.
14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.
15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſſe.
16 Thou broughteſt out fountains and waters out of the hard rocks: thou driedſt up mighty waters.
17 The day is thine, and the night is thine: thou haſt prepared the light and the Sunne.
18 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.
19 Remember this, O Lord, how the enemie hath rebuked: and how the fooliſh people hath blaſphemed thy Name.
20 O deliver not the ſoule of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poore for ever.
21 Look upon the Covenant: for all the earth is full of darkneſſe, and cruell habitations.
22 O let not the ſimple go away aſhamed: but let the poore and needy give praiſe unto thy Name.
23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſpheme th thee dayly.

14 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

## Confitebimur tibi. Psal. 75.

Morning prayer.

UNto thee (O God) do we give thanks: yea, unto thee do we give thanks.
2 Thy Name also is so nigh: and that do thy wondrous works declare.
3 When I receive the Congregation: I shall judge according unto right.
4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.
5 I said unto the fooles, Deale not so madly: and to the ungodly, Set not up your horn.
6 Set not up your horn on high: and speak not with a stiffe neck.
7 For promotion commeth neither from the East, nor from the West: nor yet from the South.
8 And why? God is the Judge: he putteth down one, and setteth up another.
9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.
10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.
11 But I will talk of the God of Jacob: and praise him for ever.
12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

## Notus in Judæa. Psal. 76.

IN Jurie is God known: his Name is great in Israel.
2 At Salem is his Tabernacle: and his dwelling in Sion.
3 There brake he the arrows of the bow: the shield, the sword, and the battell.
4 Thou art of more honour and might: then the hills of the robbers.
5 The proud are robbed, they have slept their sleep: and all the men (whose hands are mighty) have found nothing.
6 At thy rebuke (O God of Jacob:) both the charet and horse are fallen.
7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?
8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still.
9 When God arose to judgement: and to help all the meek upon earth.
10 The fiercenesse of man shall turn to thy praise: and the fiercenesse of them shalt thou refrain.
11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.
12 He shall refrain the spirit of Princes: and is wonderfull among the Kings of the earth.

## Voce mea ad Dominum. Psal. 77.

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.
2 In the time of my trouble I sought the Lord: my sore ran and ceased not, in the night season my soule refused comfort.
3 When I am in heavinesse, I will think upon God: when my heart is vexed, I will complain.
4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.
5 I have considered the dayes of old: and the yeares that are past.
6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.
7 Will the Lord absent himselfe for ever: and will he be no more intreated?
8 Is his mercie clean gone for ever: and is his promise come utterly to an end for evermore
9 Hath God forgotten to be gracious: and will he shut up his loving kindnesse in displeasure?
10 And I said, It is mine own infirmity: but I will remember the yeeres of the right hand of the most Highest.
11 I will remember the works of the Lord: and call to minde the wonders of old time.
12 I will thinke also of all thy works: and my talking shall be of thy doings.
13 Thy way, O God, is holy: who is so great a God as our God?
14 Thou art the God that doeth wonders: and hast declared thy power among the people.
15 Thou hast mightily delivered thy people: even the sonnes of Jacob and Joseph.
16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.
17 The cloudes powred out water, the ayre thundred: and thine arrowes went abroad.
18 The voyce of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withall.
19 Thy way is in the Sea, and thy paths in the great waters: and thy footsteps are not known.
20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

## Attendite, populo. Psal. 78.

Evening prayer.

HEare my Law, O my people: incline your eares unto the words of my mouth.
2 I will open my mouth in a parable: I will declare hard sentences of old.
3 Which we have heard and known: and such as our fathers have told us.
4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.
5 He made a Covenant with Jacob, and gave Israel a Law: which he commanded our forefathers to teach their children.
6 That their posterity might know it: and the children which were yet unborne.
7 To the intent that when they come up: they might shew their children the same.
8 That they might put their trust in God: and not to forget the works of God, but to keep his Commandements.
9 And not to be as their fore-fathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.
10 Like as the children of Ephraim: which being harnessed and carrying bows, turned themselves back in the day of battell.
11 They kept not the Covenant of God: and would not walk in his Law.
12 But forgate what he had done: and the wonderfull work that he had shewed for them.
13 Marvellous things did he in the sight of our forefathers in the Land of Egypt: even in the field of Zoan.
14 He divided the sea, and let them go thorow: he made the waters to stand on an heap.
15 In the day time also he led them with a cloud: and all the night thorow with a light of fire.
16 He clave the hard rocks in the wildernesse: and gave them drink thereof, as it had been out of the great depth.
17 He brought waters out of the stony rock: so that it gushed out like the rivers.
18 Yet for all this they sinned more against him: and provoked the most Highest in the wildernesse.

19 They

19 They tempted God in their hearts: and required meat for their lust.
20 They spake against God also, saying: Shall God prepare a table in the wildernesse?
21 He smote the stony rock indeed, that the water gushed out, and the streames flowed withall: but can he give bread also, or provide flesh for his people?
22 When the Lord heard this, hee was wroth: so the fire was kindled in Jacob, and there came up heavie displeasure against Israel.
23 Because they believed not in God: and put not their trust in his help.
24 So hee commanded the clouds above: and opened the doores of heaven.
25 He rained down Manna also upon them for to eat: and gave them food from heaven.
26 So man did eat Angels food: for he sent them meat enough.
27 He caused the East winde to blowe under heaven: and through his power he brought in the South-west winde.
28 He rained flesh upon them as thick as dust: and feathered fowles like as the sand of the sea.
29 He let it fall among their tents: even round about their habitation.
30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.
31 But while the meat was yet in their mouthes, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.
32 But for all this, they sinned yet more: and beleeved not his wondrous works.
33 Therefore their dayes did he consume in vanitie: and their yeares in trouble.
34 When he slew them, they sought him: and turned them early, and enquired after God.
35 And they remembred that God was their strength: and that the high God was their Redeemer.
36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.
37 For their heart was not whole with him: neither continued they stedfast in his Covenant.
38 But he was so mercifull, that he forgave their misdeeds: and destroyed them not.
39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.
40 For he considered that they were but flesh: and that they were even a winde that passeth away, and commeth not again.
41 Many a time did they provoke him in the wildernesse: and grieved him in the desert.
42 They turned back, and tempted God: and moved the holy One in Israel.
43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.
44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.
45 He turned their waters into blood: so that they might not drink of the rivers.
46 He sent lice among them, and devoured them up: and frogs to destroy them.
47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.
48 He destroyed their vines with hail-stones: and their mulbery trees with the frost.
49 He smote their cattell also with hail-stones: and their flocks with hot thunder-bolts.
50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent evill angels among them.
51 He made a way to his indignation, and spared not their soule from death: but gave their life over to the pestilence.
52 And smote all the first born in Egypt the most principall and mightiest in the dwellings of Cham.
53 But as for his own people, he led them forth like sheep: and caried them in the wildernesse like a flock.
54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.
55 And brought them within the borders of his Sanctuary: even to his mountain which he purchased with his right hand.
56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.
57 So they tempted and displeased the most high God: and kept not his testimonies.
58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.
59 For they grieved him with their hill altars: and provoked him to displeasure with their images.
60 When God heard this, he was wroth: and took sore displeasure at Israel.
61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.
62 He delivered their power into captivity: and their beauty into the enemies hand.
63 He gave his people over also unto the sword: and was wroth with his inheritance.
64 The fire consumed their young men: and their maidens were not given to marriage.
65 Their Priests were slain with the sword: and there were no widowes to make lamentation.
66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.
67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.
68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
69 But chose the tribe of Juda: even the hill of Sion which he loved.
70 And there he builded his Temple on high: and laid the foundation of it like the ground which hee hath made continually.
71 He chose David also his servant: and took him away from the sheep-folds.
72 As he was following the ewes great with yong ones, he took him: that he might feed Jacob his people, and Israel his inheritance.
73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

## Deus, venerunt. Psal 79.

O God, the heathen are come into thine inheritance: thy holy Temple have they defiled, and made Hierusalem an heap of stones. Morning prayer.
2 The dead bodies of thy servants have they given to bee meate unto the fowles of the ayre: and the flesh of thy Saints unto the beasts of the land.
3 Their bloud have they shed like water on every side of Hierusalem: and there was no man to bury them.
4 We are become an open shame to our enemies: a very scorne and derision unto them that are round about us.
5 Lord how long wilt thou be angry: shall thy jealousie burne like fire for ever?
6 Powre out thine indignation upon the heathen that have not knowen thee: and upon the kingdoms that have not called upon thy Name.
7 For they have devoured Jacob: and laid waste his dwelling place.
8 O remember not our old sinnes, but have mercie upon us, and that soone: for we are come to great misery.

9 Help

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be mercifull unto our sinnes, for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosome.

14 So wee that be thy people and sheepe of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheep: shew thy selfe also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and givest them plenteousnesse of teares to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorne.

7 Turn us again thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches unto the sea: and her boughes unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes.

13 The wilde Bore out of the wood doth root it up: and the wilde beasts of the field devoure it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the sonne of man whom thou madest so strong for thine own selfe.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a chearfull noise unto the God of Jacob.

2 Take the Psalm, bring hither the Tabret: the merry Harp with the Lute.

3 Blow up the trumpet in the new Moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I prooved thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my wayes.

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found lyars: but their time should have endured for ever.

17 Hee should have fed them also with the finest wheat floure: and with honey out of the stony rocke should I have satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a Judge among gods. Evening prayer.

2 How long will ye give wrong judgement: & accept the persons of the ungodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity have right.

4 Deliver the outcast and poore: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darknesse: all the foundations of the earth be out of course.

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy selfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, have lift up their head.

3 They have imagined craftily against thy people: and taken counsell against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Perse-

15 Persecute them even so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shal know that thou, whose name is Jehovah: art only the most Highest over all the earth.

Quam dilecta! Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well: and the pooles are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and looke upon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his Saints that they turne not againe.

9 For his salvation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousnesse hath looked downe from heaven.

12 Yea, the Lord shall shew loving kindnesse: and our land shall give her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina, Domine. Psal. 86.

Morning prayer.

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery.

2 Preserve thou my soule, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call dayly upon thee.

4 Comfort the soule of thy servant: for unto thee (O Lord) do I lift up my soule.

5 For thou Lord art good and gracious: and of great mercy unto all them that call upon thee.

6 Give eare, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart unto thee, that I may feare thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercie toward me: and thou hast delivered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soule, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the sonne of thine handmaid.

17 Shew some good token upon me for good, that they which hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hils: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he borne.

5 And of Sion it shall be reported, that he was born in her: and the most high shall establish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpetters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus Psal 88.

O Lord God of my salvation, I have cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare unto my calling.

2 For my soule is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out mine hands unto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise up again and praise thee?

11 Shall

11 Shall thy loving kindneſſe be ſhewed in the grave: or thy faithfulneſſe in deſtruction?
12 Shall thy wondrous workes be knowne in the dark: and thy righteouſneſſe in the land where all things are forgotten?
13 Unto thee have I cryed, O Lord: and early ſhall my prayer come before thee.
14 Lord, why abhorreſt thou my ſoule: and hideſt thou thy face from me?
15 I am in miſery, and like unto him that is at the point to die: (even from my youth up) thy terrours have I ſuffred with a troubled minde.
16 Thy wrathfull diſpleaſure goeth over me: and the feare of thee hath undone me.
17 They came round about me daily like water: and compaſſed me together on every ſide.
18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

## Miſericordias Domini. Pſal. 89.

Evening prayer.

MY ſong ſhall be alwaye of the loving kindneſſe of the Lord: with my mouth will I ever be ſhewing thy trueth from one generation to another.
2 For I have ſaid, Mercy ſhall be ſet up for ever: thy trueth ſhalt thou ſtabliſh in the heavens.
3 I have made a covenant with my choſen: I have ſworne unto David my ſervant.
4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.
5 O Lord, the very heavens ſhall praiſe thy wonderous workes: and thy trueth in the congregation of the Saints.
6 For who is he among the clouds: that ſhall be compared unto the Lord?
7 And what is he among the gods: that ſhall bee like unto the Lord?
8 God is very greatly to be feared in the councill of the Saints: and to be had in reverence of all them that are about him.
9 O Lord God of hoſts, who is like unto thee: thy trueth (moſt mighty Lord) is on every ſide.
10 Thou rulest the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.
11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arme.
12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.
13 Thou haſt made the North and the South: Tabor and Hermon ſhall rejoyce in thy Name.
14 Thou haſt a mighty arme: ſtrong is thy hand, and high is thy right hand.
15 Righteouſneſſe and equity is the habitation of thy ſeat: mercy and trueth ſhall go before thy face.
16 Bleſſed is the people (O Lord) that can rejoyce in thee: they ſhall walke in the light of thy countenance.
17 Their delight ſhall be dayly in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.
18 For thou art the glory of their ſtrength: and in thy loving kindneſſe thou ſhalt lift up our hornes.
19 For the Lord is our defence: the holy One of Iſrael is our King.
20 Thou ſpakeſt ſometime in viſions unto thy Saints, and ſaideſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.
21 I have found David my ſervant: with my holy oyle have I anointed him.
22 My hand ſhall hold him faſt: and mine arme ſhall ſtrengthen him.
23 The enemy ſhall not be able to do him violence: the ſonne of wickedneſſe ſhall not hurt him.
24 I ſhall ſmite down his foes before his face: and plague them that hate him.
25 My trueth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.
26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.
27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.
28 And I will make him my firſt born: higher then the kings of the earth.
29 My mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him.
30 His ſeed alſo will I make to endure for ever: and his throne as the dayes of heaven.
31 But if his children forſake my Law: and walke not in my Judgements.
32 If they breake my Statutes, and keep not my Commandments: I will viſit their offences with the rod, and their ſinne with ſcourges.
33 Nevertheleſſe, my loving kindneſſe will I not utterly take from him: nor ſuffer my truth to faile.
34 My covenant will I not breake, nor alter the thing that is gone out of my lips: I have ſworn once by my Holineſſe, that I will not faile David.
35 His ſeed ſhall endure for ever: and his ſeat is like as the Sunne before me.
36 He ſhall ſtand faſt for evermore as the Moon: and as the faithfull witneſſe in heaven.
37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.
38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.
39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.
40 All they that go by ſpoyle him: and he is become a rebuke to his neighbours.
41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.
42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battell.
43 Thou haſt put out his glory: and caſt his throne down to the ground.
44 The dayes of his youth haſt thou ſhortned: and covered him with diſhonour.
45 Lord, how long wilt thou hide thy ſelfe, for ever: and ſhall thy wrath burn like fire?
46 Oh remember how ſhort my time is: wherefore haſt thou made all men, for nought?
47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoule from the hand of hell?
48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?
49 Remember (Lord) the rebuke that thy ſervants have: and how I do beare in my boſome the rebukes of many people.
50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen. Amen.

## Domine, refugium. Pſal. 90.

Morning prayer.

LORD, thou haſt been our refuge: from one generation to another.
2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.
3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again ye children of men.
4 For a thouſand years in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.
5 Aſſoone as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſſe.
6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.
8 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.
9 For when thou art angry, all our dayes are gone: wee bring our yeares to an end, as it were a tale that is told.
10 The dayes of our age are threescore yeares and ten, and though men be so strong that they come to fourescore yeares: yet is their strength then but labour and sorrow, so soon passeth it away, and wee are gone.
11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.
12 O teach us to number our dayes: that we may apply our hearts unto wisdome.
13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.
14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.
15 Comfort us again now after the time that thou hast plagued us: and for the yeares wherein we have suffered adversity.
16 Shew thy servants thy work: and their children thy glory.
17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Qui habitat. Psal 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.
2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.
3 For hee shall deliver thee from the snare of the hunter: and from the noisome pestilence.
4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulnesse and truth shall be thy shield and buckler.
5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.
6 For the pestilence that walketh in darknes: nor for the sickenesse that destroyeth in the noon day.
7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.
9 For thou Lord art my hope: thou hast set thine house of defence very high.
10 There shall no evill happen unto thee: neither shall any plague come nigh thy dwelling.
11 For he shall give his Angels charge over thee: to keep thee in all thy wayes.
12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.
13 Thou shalt go upon the Lion and Adder: the young Lion and the Dragon shalt thou tread under thy feet.
14 Because he hath set his love upon mee, therefore shall I deliver him: I shall set him up, because he hath known my Name.
15 He shall call upon mee, and I will heare him: yea, I am with him in trouble, I will deliver him, and bring him to honour.
16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest.
2 To tell of thy loving kindnesse early in the morning: and of thy truth in the night season.
3 Upon an instrument of ten strings, and upon the Lute: upon a loud instrument, and upon the Harp.
4 For thou Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.
5 O Lord, how glorious are thy works: and thy thoughts are very deep.
6 An unwise man doth not well consider this: and a foole doth not understand it.
7 When the ungodly are green as the grasse, and when all the workers of wickednes do flourish: then shall they be destroyed for ever, but thou, Lord, art the most Highest for evermore.
8 For lo, thine enemies (O Lord) lo, thine enemies shall perish: and all the workers of wickednesse, shall be destroyed.
9 But my horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oyle.
10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise up against me.
11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.
12 Such as be planted in the house of the Lord: shall flourish in the courts of (the house) of our God.
13 They also shall bring forth more fruit in their age: and shall be fat and well liking.
14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnavit. Psal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength. Evening prayer.
2 Hee hath made the round world so sure: that it cannot be moved.
3 Ever since the world began hath thy seat been prepared: thou art from everlasting.
4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.
5 The waves of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.
6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thy house for ever.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy selfe.
2 Arise thou Judge of the world: and reward the proud after their deserving.
3 Lord, how long shall the ungodly: how long shall the ungodly triumph?
4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?
5 They smite down thy people, O Lord: and trouble thine heritage.
6 They murder the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.
8 Take heed ye unwise among the people: O ye fools, when will ye understand?
9 He that planted the eare, shall he not heare: or he that made the eye shall he not see?
10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not hee punish?
11 The Lord knoweth the thoughts of man: that they are but vain.
12 Blessed is the man whom thou chasteneſt (O Lord:) and teacheſt him in thy Law.
13 That thou mayeſt give him patience in time of adversity: untill the pit be digged up for the ungodly.
14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Untill

15 Untill righteousnes turn again unto judgement: all such as be true in heart, shall follow it.
16 Who will rise up with me against the wicked: or who will take my part against the evill doers?
17 If the Lord had not helped me: it had not failed, but my soul had been put to silence.
18 But when I said, My foot hath slipped: thy mercie (O Lord) held me up.
19 In the multitude of the sorrowes that I had in my heart: thy comforts have refreshed my soul.
20 Wilt thou have any thing to do with the stoole of wickednesse: which imagineth mischiefe as a law?
21 They gather them together against the soule of the righteous: and condemne the innocent blood.
22 But the Lord is my refuge: and my God is the strength of my confidence.
23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

## Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.
2 Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalmes.
3 For the Lord is a great God: and a great King above all gods.
4 In his hands are all the corners of the earth: and the strength of the hills is his also.
5 The sea is his, and he made it: and his hands prepared the dry land.
6 O come let us worship and fall down: and kneel before the Lord our maker.
7 For he is (the Lord) our God: and we are the people of his pasture, and the sheep of his hands.
8 To day if yee will heare his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.
9 When your fathers tempted me: proved me, and saw my works.
10 Fourty yeares long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.
11 Unto whom I sware in my wrath: that they should not enter into my rest.

## Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.
2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.
3 Declare his honour unto the heathen: and his wonders unto all people.
4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.
5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.
6 Glory and worship are before him: power and honour are in his Sanctuary.
7 Ascribe unto the Lord (O ye kindreds of the people:) ascribe unto the Lord worship and power.
8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.
9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.
10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.
11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.
12 Let the field be joyfull, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.
13 For he commeth, for he commeth to judge the earth: and with righteousnesse to judge the world, and the people with his trueth.

## Dominus regnavit. Psal. 97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.
2 Cloudes and darknesse are round about him: righteousnesse and judgement are the habitation of his seat.
3 There shall go a fire before him: and burn up his enemies on every side.
4 His lightnings gave shine unto the world: the earth saw it, and was afraid.
5 The hils melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.
6 The heavens have declared his righteousnesse: and all the people have seen his glory.
7 Confounded bee all they that worship carved images, and that delight in vain gods: worship him all ye gods.
8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgements, O Lord.
9 For thou Lord, art higher then all that are in the earth: thou art exalted farre above all gods.
10 O yee that love the Lord, see that yee hate the thing which is evill: the Lord preserveth the soules of his Saints, hee shall deliver them from the hand of the ungodly.
11 There is sprung up a light for the righteous: and joyfull gladnes for such as be true hearted.
12 Rejoyce in the Lord, yee righteous: and give thanks for a remembrance of his holinesse.

## Cantate Domino. Psal. 98.

Evening prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.
2 With his own right hand, and with his holy arme: hath he gotten himselfe the victory.
3 The Lord declared his salvation: his righteousnesse hath he openly shewed in the sight of the heathen.
4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world have seen the salvation of our God.
5 Shew your selves joyfull unto the Lord, all yee lands: sing, rejoyce, and give thanks.
6 Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.
7 With trumpets also and shawms: O shew your selves joyfull before the Lord the King.
8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
9 Let the flouds clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.
10 With righteousnesse shall he judge the world: and the people with equity.

## Dominus regnavit. Psal. 99.

The Lord is King, be the people never so unpatient: he sitteth between the Cherubims, be the earth never so unquiet.
2 The Lord is great in Sion: and high above all people.
3 They shall give thanks unto thy Name: which is great, wonderfull, and holy.
4 The Kings power loveth judgement, thou hast prepared equity: thou hast executed judgement and righteousnesse in Jacob.
5 O Magnifie the Lord our God: and fall down before his footstoole, for he is holy.

6 Moſes and Aaron among his Prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his Teſtimonies, and the Law that he gave them.

8 Thou heardeſt them (O Lord our God:) thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyfull in the Lord, all ye lands, ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God, it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiveing, and into his courts with praiſe: be thankfull unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his trueth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

My ſong ſhall be of mercy and judgement: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſſe.

3 When wilt thou come unto me: I will walke in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of unfaithfulneſſe: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud looke, and high ſtomack: I will not ſuffer him.

8 Mine eyes look upon ſuch as be faithfull in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitfull perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domine, exaudi. Pſal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares unto me, when I call, O heare me, and that right ſoone.

3 For my dayes are conſumed away like ſmoak: and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten down, and withered like graſſe: ſo that I forget to eat my bread.

5 For the voyce of my groaning: my bones will ſcarce cleave to my fleſh.

6 I am become like a Pelicane in the wilderneſſe: and like an owle that is in the deſert.

7 I have watched, and am even as it were a ſparrow: that ſitteth alone upon the houſe top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are ſworne together againſt me.

9 For I have eaten aſhes as it were bread: and mingled my drink with weeping.

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me downe.

11 My dayes are gone like a ſhadow: and I am withered like graſſe.

12 But thou (O Lord) ſhalt endure for ever: and thy remembrance throughout all generations.

13 Thou ſhalt ariſe and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come

14 And why? thy ſervants think upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall feare thy Name, O Lord: and all the kings of the earth thy Majeſty.

16 When the Lord ſhall build up Sion: and when his glory ſhall appeare.

17 When he turneth him unto the prayer of the poore deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be borne ſhall praiſe the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth.

20 That he might heare the mournings of ſuch as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem.

22 When the people are gathered together: and the kingdomes alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortened my dayes.

24 But I ſaid, O my God, take me not away in the middeſt of mine age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall ware old as doth a garment.

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy yeares ſhall not faile.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. 103.

PRaiſe the Lord, O my ſoule: and all that is within me praiſe his holy Name.

2 Praiſe the Lord, O my ſoule: and forget not all his benefits.

3 Which forgiveth all thy ſinne: and healeth all thine infirmities.

4 Which ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſſe.

5 Which ſatisfieth thy mouth with good things: making thee young and luſty as an Eagle.

6 The Lord executeth righteouſneſſe and judgement: for all them that are oppreſſed with wrong.

7 He ſhewed his wayes unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercie: long ſuffering, and of great goodneſſe.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſinnes: nor rewarded us according to our wickedneſſe.

11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that feare him.

12 Look how wide alſo the Eaſt is from the Weſt: ſo farre hath he ſet our ſinnes from us.

13 Yea, like as a father pitieth his own children: even ſo is the Lord mercifull unto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of man are but as graſſe: for he flouriſheth as a flower of the field.

16 For assoon as the wind goeth over it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that feare him: and his righteousnesse upon childrens children.
18 Even upon such as keep his Covenant: and think upon his Commandements to do them.
19 The Lord hath prepared his seat in heaven: and his Kingdome ruleth over all.
20 O praise the Lord, ye angels of his, ye that excell in strength: yee that fulfill his Commandment, and hearken unto the voice of his words.
21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.
22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soule.

## Benedic, anima mea. Psal. 104.

Evening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Majestie and honour.
2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heavens like a curtaine.
3 Which layeth the beames of his chamber in the waters: and maketh the clouds his charet, and walketh upon the wings of the winde.
4 He maketh his Angels spirits: and his ministers a flaming fire.
5 He laide the foundations of the earth: that it never should move at any time.
6 Thou coveredst it with the deepe like as with a garment: the waters stand in the hils.
7 At thy rebuke they flee: at the voice of thy thunder they are afraid.
8 They go up as high as the hils, and down to the valleys beneath: even unto the place which thou hast appointed for them.
9 Thou hast set them their bounds, which they shall not passe: neither turne again to cover the earth.
10 He sendeth his springs into the rivers: which run among the hils.
11 All beasts of the field drinke thereof: and the wild asses quench their thirst.
12 Besides them shall the fowles of the aire have their habitation: and sing among the branches.
13 He watereth the hils from above: the earth is filled with the fruit of thy works.
14 He bringeth forth grasse for the cattell: and green herbe for the service of men.
15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerfull countenance, and bread to strengthen mans heart.
16 The trees of the Lord also are full of sap: even the Cedars of Libanus which he hath planted.
17 Wherein the birds make their nests: and the firre trees are a dwelling for the storke.
18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.
19 He appointed the Moon for certain seasons: and the Sunne knoweth his going down.
20 Thou makest darknesse, that it may be night: wherein all the beasts of the forrest do move.
21 The Lions roaring after their pray: do seeke their meat at God.
22 The Sunne ariseth, and they get them away together: and lay them down in their dens.
23 Man goeth forth to his work, and to his labour: until the evening.
24 O Lord, how manifold are thy works: in wisdome hast thou made them all, the earth is full of thy riches.
25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.
26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.
27 These waite all upon thee: that thou mayest give them meat in due season.
28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.
30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.
31 The glorious Majestie of the Lord shall endure for ever: the Lord shall rejoyce in his works.
32 The earth shall tremble at the look of him: if he do but touch the hils, they shall smoak.
33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.
34 And so shall my words please him: my joy shall be in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

## Confitemini Domino. Psal. 105.

Morning prayer.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.
2 O let your songs bee of him, and praise him: and let your talking bee of all his wonderous works.
3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.
4 Seek the Lord and his strength: seek his face evermore.
5 Remember the marvellous works that he hath done: his wonders & the judgements of his mouth.
6 O ye seed of Abraham his servant: ye children of Jacob his chosen.
7 He is the Lord our God: his judgements are in all the world.
8 He hath been alway mindfull of his Covenant and promise: that he made to a thousand generations.
9 Even the Covenant that hee made with Abraham: and the oath that he sware unto Isaac.
10 And appointed the same unto Jacob for a Law: and to Israel for an everlasting Testament.
11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.
12 When there were yet but a few of them: and they strangers in the land.
13 What time as they went from one nation to another: from one kingdome to another people.
14 He suffered no man to do them wrong: but reproved even kings for their sakes.
15 Touch not mine anointed: and do my Prophets no harme.
16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.
17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.
18 Whose feete they hurt in the stocks: the iron entred into his soule.
19 Until the time came that his cause was known: the word of the Lord tried him.
20 The king sent and delivered him: the prince of the people let him go free.
21 He made him lord also of his house: and ruler of all his substance.
22 That he might informe his princes after his will: and teach his Senators wisdome.

23 Israel

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly: and made them stronger then their enemies.
25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.
26 Then sent hee Moses his servant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and wonders in the land of Ham.
28 He sent darknesse, and it was dark: and they were not obedient unto his word.
29 He turned their waters into blood: and slew their fish.
30 Their land brought forth frogs: yea, even in their kings chambers.
31 He spake the word, and there came all manner of flies: and lice in all their quarters.
32 He gave them haile-stones for rain: and flames of fire in their land.
33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.
34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grasse in their land, and devoured the fruit of their ground.
35 He smote all the first born in their land: even the chiefe of all their strength.
36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.
37 Egypt was glad at their departing: for they were afraid of them.
38 He spread out a cloud to be a covering: and fire to give light in the night season.
39 At their desire he brought quails: and he filled them with the bread of heaven.
40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.
41 For why? hee remembred his holy promise: and Abraham his servant.
42 And he brought forth his people with joy: and his chosen with gladnesse.
43 And gave them the lands of the heathen: and they took the labours of the people in possession.
44 That they might keep his Statutes: and observe his Lawes.

## Confitemini Domino. Psal. 106.

Evening prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 Who can expresse the noble acts of the Lord: or shew forth all his praise?
3 Blessed are they that alway keep judgement: and do righteousnesse.
4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit mee with thy salvation.
5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and give thanks with thine inheritance.
6 We have sinned with our fathers: we have done amisse, and dealt wickedly.
7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, even at the red sea.
8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.
9 He rebuked the red sea also, and it was dried up: so he led them thorow the deepe, as thorow a wildernesse.
10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.
11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.
12 Then beleeved they his words: and sang praise unto him.
13 But within a while they forgat his works: and would not abide his counsaile.
14 But lust came upon them in the wildernesse: and they tempted God in the desert.
15 And he gave them their desire: and sent leannesse withall into their soule.
16 They angred Moses also in the tents: and Aaron the Saint of the Lord.
17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.
18 And the fire was kindled in their company: the flame burnt up the ungodly.
19 They made a calfe in Horeb: and worshipped the molten image.
20 Thus they turned their glory: in the similitude of a calfe that eateth hay.
21 And they forgat God their Saviour: which had done so great things in Egypt.
22 Wondrous works in the land of Ham: and fearfull things by the red Sea.
23 So hee said hee would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathfull indignation, lest he should destroy them.
24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.
25 But murmured in their tents: and hearkened not unto the voice of the Lord.
26 Then lift he up his hand against them: to overthrow them in the wildernesse.
27 To cast out their seed among the nations: and to scatter them in the lands.
28 They joyned themselves unto Baal Peor: and ate the offerings of the dead.
29 Thus they provoked him to anger with their own inventions: and the plague was great among them.
30 Then stood up Phinees and prayed: and so the plague ceased.
31 And that was counted unto him for righteousnesse: among all posterities for evermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes.
33 Because they provoked his spirit: so that hee spake unadvisedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen: and learned their works.
36 Insomuch that they worshipped their idoles, which turned to their own decay: yea, they offered their sonnes and daughters unto devils.
37 And shed innocent blood, even the blood of their sonnes and of their daughters: whom they offered unto the idoles of Canaan, and the land was defiled with blood.
38 Thus were they stained with their own works: and went a whoring with their owne inventions.
39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his own inheritance.
40 And he gave them over into the hands of the heathen: and they that hated them were lords over them.
41 Their enemies oppressed them: and had them in subjection.
42 Many a time did he deliver them: but they rebelled against him with their owne inventions, and were brought down in their wickednesse.
43 Nevertheless when he saw their adversity: he heard their complaint.
44 He thought upon his covenant, & pitied them according to the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thankes unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting and world without end: and let all the people say, Amen.

## Confitemini Domino. Psal. 107.

Morning prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the East, and from the West: from the North, and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soule fainted in them.

6 So they cryed unto the Lord in their trouble: and he delivered them from their distresse.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsel of the most High.

12 He also brought down their heart through heavinesse: they fell down, and there was none to helpe them up.

13 So when they cryed unto the Lord in their trouble: he delivered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were even hard at deaths doore.

19 So when they cryed unto the Lord in their trouble: he delivered them out of their distresse.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnesse.

23 They that go down to the sea in ships: and occupy their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and downe again to the deep: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distresse.

29 For he maketh the storme to cease: so that the waves thereof are still.

30 Then are they glad, because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doth for the children of men.

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the flouds into a wildernesse: and dryeth up the water-springs.

34 A fruitfull land maketh hee barren: for the wickednesse of them that dwell therein.

35 Againe, he maketh the wildernesse a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though hee suffer them to be evill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickednesse shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindnes of the Lord.

## Paratum cor meum. Psal. 108.

Evening prayer.

O God, my heart is ready (my heart is readie:) I will sing and give praise with the best member that I have.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will give thankes unto thee, O Lord, among the people: I will sing praises unto thee among the Nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy selfe (O God) above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and heare thou me.

7 God hath spoken in his holinesse: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Law-giver, Moab is my washpot: over Edom will I cast out my shooe, upon the Philistines will I triumph.

10 Who will lead me into the strong Citie: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vaine is the help of man.

13 Through God we shall do great acts: and it is he that shall tread downe our enemies.

## Deus laudum Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, loe, they take now my contrary part: but I give my selfe unto prayer.

4 Thus have they rewarded me evill for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.
7 Let his dayes be few: and let another take his office.
8 Let his children be fatherlesse: and his wife a widow.
9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.
10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.
11 Let there be no man to pity him: nor to have compassion upon his fatherlesse children.
12 Let his posterity be destroyed: and in the next generation let his name be clean put out.
13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.
14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.
15 And that because his mind was not to do good: but persecuted the poore helplesse man, that he might slay him that was vexed at the heart.
16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be farre from him.
17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.
18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.
19 Let it thus happen from the Lord unto mine enemies: and to those that speak evill against my soule.
20 But deale thou with me (O Lord God) according unto thy Name: for sweet is thy mercy.
21 O deliver me, for I am helplesse and poore: and my heart is wounded within me.
22 I go hence like the shadow that departeth: and am driven away as the grashopper.
23 My knees are weak through fasting: my flesh is dried up for want of fatnesse.
24 I became also a rebuke unto them: they that looked upon me, shaked their heads.
25 Help me (O Lord my God:) O save me according to thy mercy.
26 And they shall know how that this is thy hand: and that thou, Lord, hast done it.
27 Though they curse, yet blesse thou: and let them be confounded that rise up against me, but let thy servant rejoyce.
28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion as with a cloak.
29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.
30 For he shall stand at the right hand of the poore: to save his soule from unrighteous judges.

## Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said unto my Lord: Sit thou on my right hand, untill I make thine enemies thy footstoole.
2 The Lord shall send the rod of thy power out of Sion: be thou Ruler even in the mids among thine enemies.
3 In the day of thy power shall the people offer thee free-will offerings, with an holy worship: the dew of thy birth is of the wombe of the morning.
4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.
5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.
6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.
7 He shall drinke of the brook in the way: therefore shall he lift up his head.

## Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.
2 The works of the Lord are great: sought out of all them that have pleasure therein.
3 His work is worthy to be praised and had in honour: and his righteousnes endureth for ever.
4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.
5 He hath given meat unto them that feare him: he shall ever be mindfull of his Covenant.
6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.
7 The works of his hands are verity and judgement: all his commandments are true.
8 They stand fast for ever and ever: and are done in truth and equitie.
9 He sent redemption unto his people: he hath commanded his Covenant for ever, holy and reverend is his Name.
10 The feare of the Lord is the beginning of wisdome: a good understanding have all they that do thereafter, the praise of it endureth for ever.

## Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandments.
2 His seed shall be mighty upon earth: the generation of the faithfull shall be blessed.
3 Riches and plenteousnesse shall be in his house: and his righteousnes endureth for ever.
4 Unto the ungodly there ariseth up light in the darknesse: he is mercifull, loving, and righteous.
5 A good man is mercifull, and lendeth: and will guide his words with discretion.
6 For he shall never be moved: and the righteous shall be had in an everlasting remembrance.
7 He will not be afraid for any evill tidings: for his heart standeth fast, and beleeveth in the Lord.
8 His heart is stablished, and will not shrink: untill he see his desire upon his enemies.
9 He hath dispersed abroad, and given to the poore: and his righteousnesse remaineth for ever, his horne shall be exalted with honour.
10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

## Laudate, pueri. Psal. 113.

PRaise the Lord (yee servants:) O praise the Name of the Lord.
2 Blessed be the Name of the Lord: from this time forth for evermore.
3 The Lords Name is praised: from the rising up of the Sunne, unto the going downe of the same.
4 The Lord is high above all heathen: and his glory above the heavens.
5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heaven and earth.
6 He taketh up the simple out of the dust: and lifteth the poore out of the mire.
7 That he may set him with the Princes: even with the Princes of his people.
8 He maketh the barren woman to keep house: and to be a joyfull mother of children.

## In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people. Evening prayer.
2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea ſaw that, and fled: Jordan was driven back.

4 The mountains ſkipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou Sea, that thou fleddeſt: and thou Jordan, that thou waſt driven back?

6 Ye mountains, that ye ſkipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Which turned the hard rock into a ſtanding water: and the flint ſtone into a ſpringing well.

Non nobis, Domine. Pſal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of men hands.

5 They have mouthes, and ſpeak not: eyes have they, and ſee not.

6 They have eares, and heare not: noſes have they, and ſmell not.

7 They have hands, and handle not, feet have they, and walk not: neither ſpeak they through their throat.

8 They that make them, are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: Lord: he is their helper and defender.

11 Ye that feare the Lord, put your truſt in the he is their helper and defender.

12 The Lord hath been mindfull of us, and he ſhall bleſſe us: even he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into the ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

Morning prayer.

Dilexi, quoniam. Pſal. 116.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his eare unto me: therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

4 I ſhall finde trouble and heavineſſe, and I ſhall call upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preſerveth the ſimple: I was in miſerie, and he helped me.

7 Turne again then unto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoule from death: mine eyes from teares, & my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I beleeved, and therefore will I ſpeak, but I was ſore troubled: I ſaid in mine haſte, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord, is the death of his Saints.

14 Behold (O Lord) how that I am thy ſervant: I am thy ſervant, and the ſonne of thine hand-maid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankeſgiving: and will call upon the Name of the Lord.

16 I wil pay my vowes unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his mercifull kindneſſe is ever more and more towards us: and the trueth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſſe that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſſe: that his mercy endureth for ever.

4 Yea, let them now that feare the Lord confeſſe: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in (I ſay) on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like Bees, and are extinct, even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſſe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſſe.

17 I will not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſnes: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help

25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be he that commeth in the Name of the Lord: we have wished you good luck, ye that be of the house the Lord.
27 God is the Lord which hath shewed us light: binde the sacrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for hee is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

Evening prayer.

BLessed are those that are undefiled in the way: and walk in the Law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they which do no wickednesse: walke in his wayes.
4 Thou hast charged: that we shall diligently keep thy Commandments.
5 O that my wayes were made so direct: that I might keep thy statutes.
6 So shall I not be confounded: while I have respect unto all thy Commandments.
7 I will thank thee with an unfained heart: when I shall have learned the judgments of thy righteousnes.
8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithall shall a yong man cleanse his way: even by ruling himselfe after thy Word.
2 With my whole heart have I sought thee: O let me not go wrong out of thy Commandments.
3 Thy words have I hid within my heart: that I should not sin against thee.
4 Blessed art thou, O Lord: O teach me thy statutes.
5 With my lips have I been telling: of all the judgments of thy mouth.
6 I have had as great delight in the way of thy testimonies: as in all manner of riches.
7 I will talk of thy Commandments: and have respect unto thy wayes.
8 My delight shall be in thy statutes: and I will not forget thy Word.

Retribue servo tuo.

O Do well unto thy servant: that I may live, and keep thy Word.
2 Open thou mine eyes: that I may see the wondrous things of thy Law.
3 I am a stranger upon earth: O hide not thy Commandments from me.
4 My soule breaketh out for the very fervent desire: that it hath alway unto thy judgements.
5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.
6 O turn from me shame and rebuke: for I have kept thy testimonies.
7 Princes also did sit and speak against mee: but thy servant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soule cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my wayes, and thou heardest me: O teach me thy statutes.
3 Make me to understand the way of thy commandments: and so shall I talk of thy wonderous workes.
4 My soule melteth away for very heavinesse: comfort thou me according unto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy Law.
6 I have chosen the way of truth: and thy judgements have I laid before me.
7 I have stucken unto thy testimonies: O Lord, confound me not.
8 I will run the way of thy Commandments: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end. Morning prayer.
2 Give me understanding, and I shall keep thy Law: yea, I shall keepe it with my whole heart.
3 Make me to go in the path of thy Commandments: for therein is my desire.
4 Incline my heart unto thy testimonies: and not to covetousnesse.
5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.
6 O stablish thy word in thy servant: that I may feare thee.
7 Take away the rebuke that I am afraid of: for thy judgements are good.
8 Behold, my delight is in thy Commandments: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lorde even thy salvation according unto thy word.
2 So shall I make answer unto my blasphemers: for my trust is in thy word.
3 O take not the word of thy trueth utterly out my mouth: for my hope is in thy judgements.
4 So shall I alway keep thy law: yea, for ever & ever.
5 And I will walk at liberty: for I seek thy Commandments.
6 I will speak of thy testimonies also even before kings: and will not be ashamed.
7 And my delight shall bee in thy Commandments: which I have loved.
8 My hands also will I lift up unto thy Commandments, which I have loved: and my study shall be in thy statutes.

Memor esto verbi tui.

OThink upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.
2 The same is my comfort in my trouble: for thy word hath quickned me.
3 The proud have had me exceedingly in derision: yet have I not shrinked from thy Law.
4 For I remembred thine everlasting judgements, O Lord: and received comfort.
5 I am horribly afraid: for the ungodly that forsake thy Law.
6 Thy statutes have been my songs: in the house of my pilgrimage.
7 I have thought upon thy Name, O Lord, in the night season: and have kept thy Law.
8 This I had: because I kept thy Commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy Law.
2 I made my humble petition in thy presence with my whole heart: O be mercifull unto me according to thy word.
3 I called mine own wayes to remembrance: and turned my feet unto thy testimonies.
4 I made haste, and prolonged not the time: to keep thy Commandments.
5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.
6 At midnight I will rise to give thankes unto thee: because of thy righteous judgements.
7 I am a companion of all them that feare thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding, and knowledge: for I have beleeved thy Commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy Commandments with my whole heart.

6 Their heart is as fat as brawne: but my delight hath been in thy Law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The Law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tuæ fecerunt me.

Evening prayer.

Thy hands have made me, and fashioned me: O give me understanding, that I may learn thy Commandments.

2 They that feare thee, will be glad when they see me: because I have put my trust in thy word.

3 I know (O Lord) that thy judgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy Commandments.

7 Let such as feare thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoak: yet do I not forget thy statutes.

4 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy Law.

6 All thy Commandments are true: they persecute me falsly, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy Commandments.

8 O quicken me after thy loving kindnesse: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy Law: I should have perished in my trouble.

5 I will never forget thy Commandments: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy Commandments.

7 The ungodly laid wait for me to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi.

Lord, what love have I unto thy Law: all the day long is my studie in it.

2 Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with mee.

3 I have more understanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keep thy Commandments.

5 I have refrained my feet from every evill way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding: therefore I hate all evill wayes.

Lucerna pedibus meis.

Morning prayer.

Thy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed: to keep thy righteous judgements.

3 I am troubled above measure: quicken me (O Lord) according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgements.

5 My soule is alway in my hand: yet do I not forget thy Law.

6 The ungodly have laid a snare for me: but yet I swarved not from thy Commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes alway: even unto the end.

Iniquos odio habui.

I hate them that imagine evill things: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from mee ye wicked: I will keep the Commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drosse: therefore I love thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy judgements.

Feci judicium.

I Deale with the thing that is lawfull and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy servant according to thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold and precious stone.

8 Therefore hold I straight all thy Commandments: and all false wayes I utterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doth my soule keep them.

2 When

2 When thy Word goeth forth: it giveth light and understanding unto the simple.
3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.
4 O look thou upon me, and be mercifull unto me: as thou usest to do unto those that love thy Name.
5 Order my steps in thy Word: and so shall no wickednesse have dominion over me.
6 O deliver me from the wrongfull dealings of men: and so shall I keep thy Commandments.
7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.
8 Mine eyes gush out with water: because men keep not thy Law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy judgement.
2 The testimonies that thou hast commanded: are exceeding righteous and true.
3 My zeale hath even consumed mee: because mine enemies have forgotten thy words.
4 Thy Word is tried to the uttermost: and thy servant loveth it.
5 I am small, and of no reputation: yet do I not forget thy Commandments.
6 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the trueth.
7 Trouble and heavinesse have taken hold upon me: yet is my delight in thy Commandments.
8 The righteousnesse of thy Testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Evening prayer.

ICall with my whole heart: heare mee O Lord, I will keep thy Statutes.
2 Yea, even upon thee do I call: help me, and I shall keep thy Testimonies.
3 Early in the morning do I cry unto thee: for in thy word is my trust.
4 Mine eyes prevent the night watches: that I might be occupied in thy words.
5 Heare my voyce, O Lord, according unto thy loving kindnesse: quicken me according as thou art wont.
6 They draw nigh that of malice persecute mee: and are farre from thy Law.
7 Bee thou nigh at hand, O Lord: for all thy Commandments are true.
8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide humiliatem.

OConsider mine adversity, and deliver me: for I do not forget thy Law.
2 Avenge thou my cause, and deliver me: quicken me according to thy Word.
3 Health is farre from the ungodly: for they regard not thy Statutes.
4 Great is thy mercie, O Lord: quicken me, as thou art wont.
5 Many there are that trouble me, and persecute me: yet do I not swarve from thy Testimonies.
6 It grieveth me when I see the transgressors: because they keep not thy Law.
7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindnesse.
8 Thy word is true from everlasting: all the judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy Word.
2 I am as glad of thy Word: as one that findeth great spoiles.
3 As for lies, I hate and abhorre them: but thy Law do I love.
4 Seven times a day do I praise thee: because of thy righteous judgements.
5 Great is the peace that they have, which love thy Law: and they are not offended at it.
6 Lord, I have looked for thy saving health: and done after thy Commandments.
7 My soule hath kept thy Testimonies: and loved them exceedingly.
8 I have kept thy Commandments and Testimonies: for all my waves are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy Word.
2 Let my supplication come before thee: deliver me according to thy Word.
3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.
4 Yea, my tongue shall sing of thy Word: for all thy Commandments are righteous.
5 Let thine hand help me: for I have chosen thy Commandments.
6 I have longed for thy saving health, O Lord: and in thy Law is my delight.
7 O let my soule live, and it shall praise thee: and thy Judgements shall help me.
8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy Commandments.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called upon the Lord: and he heard me.
2 Deliver my soule, O Lord, from lying lips: and from a deceitfull tongue.
3 What reward shall be given or done unto thee thou false tongue: even mighty and sharp arrowes, with hot burning coales.
4 Wo is me, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.
5 My soule hath long dwelt among them: that be enemies unto peace.
6 I labour for peace, but when I speak unto them thereof: they make them ready to battell.

Levavi oculos. Psal. 121.

IWill lift up mine eyes unto the hills: from whence commeth my help.
2 My helpe commeth even from the Lord: which hath made heaven and earth.
3 He will not suffer thy foot to be moved: and hee that keepeth thee, will not sleep.
4 Behold, hee that keepeth Israel: shall neither slumber nor sleep.
5 The Lord himselfe is thy keeper: the Lord is thy defence upon thy right hand.
6 So that the Sunne shall not burne thee by day: neither the Moone by night.
7 The Lord shall preserve thee from all evill: yea it is even he that shall keep thy soule.
8 The Lord shall preserve thy going out, and thy coming in: from this time foorth for evermore.

Lætatus sum. 122.

IWas glad when they said unto me: we will go into the house of the Lord.
2 Our feet shall stand in thy gates: O Jerusalem.
3 Jerusalem is builded as a citie: that is at unity in it selfe.
4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.
5 For there is the seat of Judgement: even the seat of the house of David.
6 O pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy walls: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soule is filled with the scornfull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not been on our side (now may Israel say:) if the Lord himselfe had not been on our side when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the streame had gone over our soule.

4 The deep waters of the proud: had gone even over our soule.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soule is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickednesse.

4 Doe well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickednesse: the Lord shall lead them forth with the evill doers, but peace shall be upon Israel.

In convertendo. Psal. 126.

Evening prayer.

WHen the Lord turned againe the captivity of Sion: then were we like unto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turne our captivity, O Lord: as the rivers in the South.

6 They that sowe in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnesse: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thy hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: upon the walls of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt me. Psal. 129.

MAny a time have they fought against me from my youth up: (may Israel now say.)

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evill will at Sion.

6 Let them be even as the grasse growing upon the house tops: which withereth before it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deepe have I called unto thee (O Lord:) Lord, heare my voice.

2 O let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt be extreame to mark what is done amisse: O Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I look for the Lord, my soule doth wait for him: in his word is my trust.

6 My soule fleeth unto the Lord: before the morning watch, I say before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercie: & with him is plenteous redemption.

8 And he shall redeem Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keep it lowe, like as a childe that is weaned from his mother: yea, my soule is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. 132.

Morning prayer.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest.

5 Untill I find out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.
6 Lo, We heard of the same at Ephrata: and found it in the wood.
7 We will go into his Tabernacle: and fall low on our knees before his foot-stoole.
8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.
9 Let thy Priests be cloathed with righteousnesse: and let thy Saints sing with joyfulnesse.
10 For thy servant Davids sake: turne not away the presence of thine anointed.
11 The Lord hath made a faithfull oath unto David: and he shall not shrink from it.
12 Of the fruit of thy body: shall I set upon thy seat.
13 If thy children will keep my Covenant, and my Testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.
14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.
15 This shall be my rest for ever: here will I dwell, for I have a delight therein.
16 I will blesse her victuals with increase: and will satisfie her poore with bread.
17 I will decke her Priests with health: and her Saints shall rejoyce and sing.
18 There shall I make the horne of David to flourish: I have ordained a lantern for mine Anointed.
19 As for his enemies, I shall clothe them with shame: but upon himselfe shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and joyfull a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the head, that ranne down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon: which fell upon the hill of Sion.
4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye servants of the Lord.
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
3 Lift up your hands in the Sanctuary: and praise the Lord.
4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himselfe: and Israel for his own possession.
5 For I know that the Lord is great: and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deepe places.
7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.
8 He smote the first borne of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.
10 He smote divers nations: & slew mighty kings.
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.
12 And gave their land to be an heritage: even an heritage unto Israel his people.
13 Thy Name, O Lord, endureth for ever: so doth thy memoriall, O Lord, from one generation to another.
14 For the Lord will avenge his people: and be gracious unto his servants.
15 As for the images of the heathen, they are but silver and gold: the worke of mens hands.
16 They have mouthes, and speak not: eyes have they, but they see not.
17 They have eares, and yet they heare not: neither is there any breath in their mouthes.
18 They that make them, are like unto them: and so are all they that put their trust in them.
19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.
21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136.

Evening prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 O give thanks unto the God of all gods: for his mercy endureth for ever.
3 O thank the Lord of all lords: for his mercy endureth for ever.
4 Which only doth great wonders: for his mercy endureth for ever.
5 Which by his excellent wisdome made the heavens: for his mercy endureth for ever.
6 Which laid out the earth above the waters: for his mercie endureth for ever.
7 Which hath made great lights: for his mercie endureth for ever.
8 The Sunne to rule the day: for his mercie endureth for ever.
9 The Moon and the Starres to govern the night: for his mercy endureth for ever.
10 Which smote Egypt with their first borne: for his mercy endureth for ever.
11 And brought out Israel from among them: for his mercy endureth for ever.
12 With a mightie hand and a stretched-out arme: for his mercie endureth for ever.
13 Which divided the Red-sea in two parts: for his mercy endureth for ever.
14 And made Israel to go thorow the midst of it: for his mercy endureth for ever.
15 But as for Pharaoh and his hoast, he overthrew them in the Red-sea: for his mercie endureth for ever.
16 Which led his people thorow the wildernesse: for his mercy endureth for ever.
17 Which smote great Kings: for his mercy endureth for ever.
18 Yea, and slew mighty Kings: for his mercy endureth for ever.
19 Sehon King of the Amorites: for his mercy endureth for ever.
20 And Og the King of Basan: for his mercy endureth for ever.
21 And gave away their land for an heritage: for his mercy endureth for ever.
22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.
23 Which remembred us when we were in trouble: for his mercy endureth for ever.
24 And hath delivered us from our enemies: for his mercy endureth for ever.
25 Which giveth food to all flesh: for his mercy endureth for ever.
26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sate down and wept: when we remembred (thee) O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heavinesse: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roofe of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and trueth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud he beholdeth them afarre off.

7 Though I walk in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousnesse of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindnesse toward me: yea, thy mercie, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Psal. 139.

Morning prayer.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the uttermost parts of the sea.

9 Even there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall cover me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reines are thine: thou hast covered me in my mothers wombe.

13 I will give thanks unto thee, for I am fearefully and wonderfully made: marvellous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels unto me, O God: O how great is the summe of them!

18 If I tell them, they are moe in number then the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: & am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: prove me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O Lord, from the evill man: and preserve me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre up strife all the day long.

3 They have sharpned their tongues like a serpent: Adders poyson is under their lips.

4 Keepe me, O Lord, from the hands of the ungodly: preserve me from the wicked men which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spred a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the ungodly have his desire O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischiefe of their own lips fall upon the head of them: that compasse me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up againe.

11 A man full of words shall not prosper upon the earth: evill shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poore: and maintain the cause of the helplesse.

13 The righteous also shall give thankes unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keep the doore of my lips.

4 O let not mine heart be inclined to any evill thing: let me not be occupied in ungodly works, with the men that work wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But

6 But let not their precious balmes break mine head: yea, I will pray yet against their wickednesse.
7 Let their iudges be ouerthrown in stony places: that they may heare my words, for they are sweet.
8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.
9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soule.
10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.
11 Let the ungodly fall into their own nets together: and let me ever escape them.

Voce mea ad Dominum. Psal. 142.

Evening prayer.

I Cryed unto the Lord with my voice: yea, even unto the Lord did I make my supplication.
2 I powred out my complaints before him: and shewed him of my trouble.
3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.
4 I looked also upon my right hand: and saw there was no man that would know me.
5 I had no place to flee unto: and no man cared for my soule.
6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.
7 Consider my complaint: for I am brought very low.
8 O deliver me from my persecutors: for they are too strong for me.
9 Bring my soule out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken unto me for thy trueth and righteousnesse sake.
2 And enter not into iudgement with thy servant: for in thy sight shall no man living be iustified.
3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that have been long dead.
4 Therefore is my spirit vered within me: and my heart within me is desolate.
5 Yet doe I remember the time past, I muse upon all thy works: yea, I exercise my selfe in the works of thy hands.
6 I stretch forth my hands unto thee: my soule gaspeth unto thee as a thirsty land.
7 Heare me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go downe into the pit.
8 O let me heare thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soule unto thee.
9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.
10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousnesse.
11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.
12 And of thy goodnes slay mine enemies: & destroy all them that vere my soule, for I am thy servant.

Benedictus Dominus Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.
2 My hope and my fortresse, my castle and deliverer, my defender in whom I trust: which subdueth my people that is under me.
3 Lord, what is man, that thou hast such respect unto him: or the sonne of man, that thou so regardest him?
4 Man is like a thing of nought: his time passeth away like a shadow.
5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoak.
6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.
7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children.
8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.
9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed Lute.
10 Thou hast given victory unto kings: and hast delivered David thy servant from the perill of the sword.
11 Save me and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.
12 That our sonnes may grow up as the young plants: and that our daughters may be as the polished corners of the Temple.
13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.
14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.
15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.
2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.
3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnesse.
4 One generation shall praise thy works unto another: and declare thy power.
5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous works.
6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnesse.
7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.
8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.
9 The Lord is loving unto every man: and his mercy is over all his works.
10 All thy works praise thee, O Lord: and thy Saints give thanks unto thee.
11 They shew the glory of thy kingdome: and talk of thy power.
12 That thy power, thy glory, and mightinesse of thy kingdome: might be known unto men.
13 Thy kingdome is an everlasting kingdome: and thy dominion endureth throughout all ages.
14 The Lord upholdeth all such as fall: and lifteth up all those that be down.
15 The eyes of all wait upon thee, O Lord: and thou giv'est them their meat in due season.
16 Thou openest thine hand: and fillest all things living with plenteousnesse.
17 The Lord is righteous in all his wayes: and holy in all his works.
18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.
19 He will fulfill the desire of them that feare him: he also will heare their cry, and will help them.

20 The

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thankes unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soule, while I live, will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be king for evermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Evening prayer.

OPraise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heale their sickneſſe.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdome is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grasse to grow upon the mountains, and herbe for the use of men.

9 Which giveth fodder unto the cattell: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 He sendeth forth his commandement upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost.

18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

OPraise the Lord of heaven: praise him in the height.

2 Praise him all ye Angels of his: praise him all his host.

3 Praise him Sunne and Moon: praise him all ye starres and light.

4 Praise him all ye heavens: and ye waters that be above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a Law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountains and all hills: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered fowles.

11 Kings of the earth, and all people: Princes, and all Judges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

OSing unto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be joyfull with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their nobles with linkes of iron.

9 That they may be avenged of them, as it is written: such honour have all his Saints.

Laudate Dominum. Psal. 150.

OPraise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him upon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him upon the strings and Pipe.

5 Praise him upon the well tuned Cymbals: praise him upon the loud Cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.